

METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, D.D., Editor.

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METHODIST REVIEW.

NOVEMBER, 1895.

ART. I.—THE NEED FOR AN EVANGELISTIC MINISTRY.

To evangelize is "to instruct in the Gospel; to preach the Gospel; to convert to a belief in the Gospel." All this may be done by pen, or word of mouth, or by a holy life. In La Rochelle, which for many years was a stronghold of the Huguenots, there is an ancient cathedral whose aisles were once trodden by the bravest men and saintliest women. As one enters he may see at the right a magnificent window, in which are the figures of an apostle, life-size, and an angel. The angel has in his left hand a long trumpet, and in his right hand an open book. On the left-hand page is written, "*Tuba mirum spargens sonum;*" and on the opposite page is written, "*Liber scriptus proferetur.*" The interpretation is manifest. The written book, the Bible, which reveals the will of God and makes known the plan of redemption and salvation, shall be published; but it is the Gospel trumpet that scatters the joyful news, the wonderful news, the glad sound, far and wide over all the earth. The evangelist must be more than a writer, more than a teacher, more than a book; he must be the living incarnation of Gospel truth, and he must translate his life into words aflame with love and compel the attention of toiling, suffering, dying, despairing men and women, until they shall come out of the regions of the shadow of death into the light and liberty of the sons and daughters of God.

Every minister of the Lord Jesus Christ in spirit and purpose should be an evangelist. The Master was an evangelist.

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The supreme evidence of his divinity was, not that he gave sight to the blind, strength and soundness to the lame, cleansing to the lepers, hearing to the deaf, and life to the dead, but that he preached the Gospel to the poor—that he evangelized. In truth, he was a restless, itinerant evangelist; for he went about all Galilee, “teaching in their synagogues, and preaching the Gospel of the kingdom,” and, incidentally, “healing all manner of sickness and all manner of disease among the people.” Almost at the instant when he was taken up from earth and a cloud received him out of the sight of his astonished followers, he said, “Go ye, therefore, and teach all nations; “Go ye into all the world, and preach the Gospel to every creature;” “And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” These words of the risen Christ ought to inspire every loyal heart with an all-consuming desire to spread abroad the knowledge of the truth and win this world back to its rightful allegiance. When these words take possession of the soul then we know what Paul, the great evangelist to the nations, meant when he said, “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” Hence, if we study the example and commands of the Lord Jesus, if we study the thought and spirit of Paul, we must be impressed with the idea that, so long as there are careless souls to be aroused, penitents to be comforted, and saints to be instructed and encouraged, there will be needed a ministry that is thoroughly evangelistic.

The conditions of every age are peculiar. The first century of the Christian era had scarcely anything in common with the last decade of the nineteenth century. Then there was but one nation. Rome was everything. Rome claimed dominion from the Hebrides to the Sahara, from the pillars of Hercules to the banks of the Indus. The empire was magnificent, irresistible, and supposed to be eternal. Christians were few in numbers, humble in rank, powerless in politics, despised by the learned, persecuted by tyrants, and scattered here and there uncertain of the future. To-day the nominal Christians of the world number half a billion—a third of its entire population.

Christian nations control all things by sea and land. There is no *terra incognita*. Even Africa has been explored and is being rapidly apportioned among the Christian nations of Europe. Men fly from country to country as on the wings of the wind, and they send their thoughts around the world with a speed that well-nigh outstrips the light. Everybody in Christendom may know every morning at the breakfast table, or every evening at the supper table, most of the principal events that have taken place in the preceding twenty-four hours in all the lands between the frozen circles of the North and the South. We are neighbors by propinquity to everybody. There are no hermit nations; there are no somnolent peoples. The rush of events has awakened the whole mass of humanity. If there are comparatively few great and all-embracing scholars there are uncounted millions who know more or less about men and things, about the past and present, about matters with which they ought to be familiar, and equally about those they would do well to ignore and forget forever. Nor can there be any doubt in regard to the perils surrounding the Christian faith. There is no longer persecution that involves the loss of liberty, possessions, or life. We have freedom almost everywhere to worship God according to the dictates of our own consciences. But none the less are there manifest efforts to undermine the foundations upon which Christianity has been built; a persistent, malicious determination in every way to set aside the authority of the Bible; a specious or virulent antagonism to the claims of the Lord Jesus; a calm, quiet, invulnerable indifference; and an intense devotion and slavery to fame, fashion, wealth, pleasure, and all worldliness and sin. To compare the conditions of 1895 and those of the year 95, in not a few respects it will appear that the opposing forces, the enemies of Christianity, are as formidable now as then.

There is one fundamental fact we must always remember. Humanity itself, in all essentials, is always the same. This is true of all the races now living. It always has been true, and always will be true. The ideas of ought not and ought, of sin and penalty, of God and responsibility are thoroughly ingrained in the nature of man. They are found in all lands; they cannot be obliterated. It is equally true that souls everywhere desire and long to be delivered from the burden—may we not say

from the guilt, the pollution, and the power?—of sin. Human souls are not orphaned, they are not outcast, they are not forgotten. God has them in mind, and his love flows out to all, and he will happily be found by those who feel after him. Human hearts are hungry for pity, compassion, sympathy, love. This hunger is just as natural and just as universal as the hunger of the body; and is it not reasonable to suppose that some provision should be made to satisfy this heart-hunger? The very existence of hunger proves that somewhere there must be an adequate supply of what is needed to appease the inevitable longings of the deathless spirit. The one sufficient, supreme, divine remedy for all ills, whether of individuals and of humanity, is the Gospel of the Son of God; for it is the infinite, omnipotent, all-efficient power of God, the eternal and ever-blessed heavenly Father whose name is Love, unto salvation—salvation of soul and body, for time and eternity—to everyone, of every race and nation, that believeth. The remedy is brought within the reach of everyone, and it may be obtained upon conditions that may easily be complied with by all.

We need to remember always that the Gospel is complex and comprehensive. There is much more to it than is embraced in that puerile proverb, "Be good and you will be happy." When it is assumed that such a proverb covers the case we relegate the Gospel to the low standard of Confucius and Mencius. There must be the foundation of good conduct in the intelligent apprehension of truth; and so the Gospel implies the search for truth. The Gospel has its greatest triumphs in such intellects as those of Paul and Newton and Wesley. The Lord recognized the use of the intellect when he said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And the use of the intellect in the consideration of the Gospel is commended in that memorable passage where it is said, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." But the Gospel requires faith and belief, because there are depths and heights of divine wisdom that can never be fully grasped by the human understanding, and because human reason may not be able to perfectly adjust all the relations of revealed truth. "For we walk by faith, not by sight."

In these days in which we find ourselves living much is said in regard to creeds, as though they were of the least possible importance. There are some so-called Christian ministers who evidently think, with the unbelieving poet, that a man's creed must be right who lives a respectable and decent life, forgetting the restraining power that men of right creeds have on all about them. The Gospel is a creed—an imperative, intolerant, God-ordained creed. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." These are the words of Jesus, and they imply the existence of a creed—of something to be believed. Men with no moral convictions are the men without creeds. Men who excuse sin and make it a trivial thing in the moral universe are the men without creeds. Men who think God is careless, indifferent, oblivious in regard to the violations of the divine law are the men without creeds. Men who make myths of heaven and hell, of the resurrection and the judgment, are the men without creeds. The men who, while they maintain the appearance of respectability and good conduct, are yet worldly, self-indulgent, pleasure-seeking, and selfish are the men without creeds. Genuine Christian character independent of the Christian creed is well-nigh impossible. Jesus was a creed-maker. Hear him: "Ye believe in God"—the God of the Scriptures, the omniscient, omnipresent, omnipotent, the eternally self-existing God. "Ye believe in God"—the law-maker and administrator of the material and moral realms, the watchful, faithful, loving friend of all men. This faith in God is the first article of this creed. And the second is like unto it: "Believe also in me." Believe in me as the Messiah, whose coming has been foretold from Genesis to Malachi; in me, of whom Moses and the Psalms and the prophets all testify; in me, the only begotten Son of God, the I Am of the Old Testament, equal with the Father, self-existent from all eternity, the Redeemer and Saviour of mankind. The Lord Jesus had no idea of character without creed, and it would seem that there must be something wrong with a man's head or heart who inveighs against creeds.

What this present hour needs is that God's people "should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly

men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Furthermore, as John Wesley says, "we are to contend earnestly, yet humbly, meekly, and lovingly, for the faith, for all fundamental truths, once delivered by God, to remain unvaried forever." This is no time for laxity and latitudinarianism. The imperative duty of this eventful hour is to refuse to waver "like a wave of the sea driven with the wind and tossed." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." These, and such as these, are men with creeds, and they are the men to stand up against the tide of irreligion, unbelief, and carelessness of God and his truth that wrathfully or insidiously would undermine the bulwarks of our faith and hope. A ministry that is really and truly evangelistic will stand upon this ground, and under all circumstances will proclaim the truth as it is in Jesus. Such a ministry will not spend its time in apologizing for the truth or in simply defending the truth; but, rather, it will stand out boldly, take the aggressive, and be ready always "with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." There can be no possible substitutes for such methods and for such a ministry. The more pronounced, definite, and biblical are the views of the minister, the more evangelistic will he be and the better adapted to all the exigencies of these extraordinary times.

We must not lose sight of the great truth that the Gospel, while it involves the use of the intellect, even the highest powers of the greatest intellect, and while it requires a definite creed based on the word of God, also takes cognizance of the affectional nature of man. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The ideal of some people with superficial culture and timid natures is that a Christian should be a bit of ice—clear ice, it may be, but devoid of emotion. They have not the

remotest appreciation of the experiences of Jesus and John and Paul, or of the unnumbered millions of holy souls that have ached and throbbed and agonized for sinners in danger of eternal doom, and have exulted and sung and shouted over victories won. To live without emotion, to suppress all manifestations of love and joy, to be good without a creed, to be a proper, impassible thing instead of a sympathetic soul, to be a polished marble statue instead of a living man, seems to be the height of possible attainment. These are the people who would have driven the Syrophenician woman away from Christ; who would have sent the man home from his neighbor's house without bread; who would have stood by the grave of Lazarus with never a sigh heaving the breast, or a quiver on the lip, or a tear brimming the eyes. These are the people who would not have rejoiced with the woman who found her lost money, or with the man who found his wandering sheep, or with the father of the prodigal when his poor, wayward, sinning boy came home. Thank God, the Gospel is complex and comprehensive, meets the wants of all men, and appeals to all the powers, capabilities, and faculties of our natures. It is not a poor, one-sided, unsymmetrical, deformed thing, like a post in the ground to which young twigs are tied to keep them straight; it is an inspiration, an influence, an energy, an attraction, a divine manifestation of truth, pity, compassion, love, combined with omniscient power for the uplift of the soul and the salvation of the race.

The fact that the Gospel is such as has now been indicated does not imply that all clergymen are evangelistic, or that all the clergymen of any one denomination are evangelistic. We need not search closely in order to find those who are ranked as Christian ministers who have very little sympathy with the evangelistic spirit. There are quite a few, taking all clergymen into account, who make but little use of the Gospel in their ministrations. They know Shakespeare better than they know the Bible; they are more familiar with the heathen poets than with the Psalms; they are more earnest readers of the novels of the day than of the epistles of Paul. They pride themselves on their scholarly attainments, and are never so well pleased as when they are recognized as belonging to the literary class. Their sermons are essays; their themes are poetical,

fanciful, impractical. The people listen, and if they receive any impression it will be expressed by "How beautiful! how soothing!" These preachers have little use for the Commandments or the Lord's Sermon on the Mount; and the ethics of the Bible is too exacting and severe to command their attention or challenge an honest effort to fulfill its requirements. Such preachers are blind leaders of the blind, if, indeed, they have enough of plan or purpose to lead anybody. Duty, conscience, retribution, eternity, cross-bearing, Christ-following are all ignored. If the intellect is gently agitated, if the æsthetic nature is slightly stimulated, if an indefinite hope of future good and eternal well-being is faintly produced, it is about all that is anticipated or expected. It would be well for the Church and the world if such preachers, when they pass off the stage of action or inaction, might leave no successors. They are cumberers of the ground—barren fig trees. They are not evangelistic, and they have no desire to be. If Christianity had to depend upon them for continuance and vitality it would practically die out in the course of two or three generations. We need a ministry of the heart, as well as of the head, a ministry that will appeal to all the God-given faculties of the emotional nature, and so win men to that service which is perfect freedom and to that joy which is unspeakable and full of glory. The human heart is a harp of a thousand strings, and we need a ministry that can sweep with loving touch all chords and stir the whole being. An evangelistic ministry, warm-hearted, full-souled, loving, brotherly, can do this; and no other can. Such a ministry was never more needed than now.

Then we have a class of ministers who never forget the mint, anise, and cummin. They are careful about the traditions, like those of whom we read in the New Testament who, laying aside the commandments of God, gave themselves with all diligence to the frequent washing of their hands and of pots and cups and tables and brazen vessels. They are taken up with rites and ceremonies, and think more of posture and dress, of bookstands and altars, of robes and mantles, of candles and crucifixes, of censers and incense, of ordinations and historic fables, of rituals and church authority, than they do of the great and eternal truths of God's word and a holy life. The letter that killeth is everything to them, while the spirit that giveth life is well-

nigh forgotten or buried without the hope of resurrection. It is sad but true, as the history of the ages proves, that a ritualistic ministry is not qualified to represent a living Christ or to do the work which a waiting world so sadly needs. There is absolutely no force, no power for good, in such as these; they cannot reclaim this world and bring it back to God. Under their leadership the Church will drift away from Christ and will become frivolous, worldly, formal, dead, until at last Christ will say: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Besides these two classes of ministers just mentioned we have a third. They are not found in large numbers in the evangelical Churches, though here and there one may be found; they abound in the so-called liberal Churches; they are in this country and England and on the Continent. It would be somewhat difficult to mention a name that would exactly describe them. They commonly assume to be "advanced thinkers," "progressive theologians," "higher critics," "profound scholars," "abreast-of-the age, up-to-date investigators of all knowledge." They are really flavored with Renan, Strauss, Baur, Wellhausen, with a lingering trace of Astruc, Voltaire, Paine, and Spinoza. They know better than all the Jews, and all the evangelical historical students of all ages, who wrote the Pentateuch and Joshua and the Psalms and Isaiah and Daniel. They are very largely given to evolving their knowledge from their own inner consciousness. They seem to lack sincerity, modesty, honesty, and candor. When they finish their work on the Holy Scriptures there is little left but a wreck. They eliminate prophecies, especially those concerning Christ; they throw out everything that is supernatural; they make the authors of some of the most wonderful and magnificent portions of the Old Testament to be unknown, unnamed, and unheard-of men, who lived a thousand years after Moses and are supposed to have been among the exiles of Babylon. The work done by these destructive, rationalistic, arrogant critics would be bad enough if confined to the Old Testament; but, if possible, the destruction they make with

the New is still worse. They degrade Christ; they will not tolerate the idea of miracles; they seem to have a virulent hatred of what is spiritual and supernatural. Whatever these people may call themselves, whatever in their pride of scholarship and opinion they may assume to be, there is one name they ought to be compelled to wear. They are destructive rationalists. They exalt human reason to a dizzy height, and then bow before its dictates. Unbroken, unimpeached history, that goes back for thousands of years, has no weight with them. They make a Babel of their discussions, for no two of them agree; they have added but little, if any, additional light of research and scholarship to that already in possession of evangelical, historical, theological students. They are destructive to the last degree, for the natural and logical outcome of their teachings must be the loss of all faith in the Bible as the word of God. Good men may be deluded by these destructives and still hold on to their goodness; converted men to some extent may be drawn away by the babblings of these destructives and yet hold on to their hope in Christ; but the inevitable tendency of this destructive rationalism is toward deism and atheism. It is a cause of unspeakable regret that any man holding these views should be tolerated in any evangelical pulpit or school of theology, for the ultimate outcome will be as baleful as the exhalations of the deadly upas tree.

In contrast to these three classes of so-called clergymen, or ministers, it affords supreme satisfaction to know that we have an evangelical and evangelistic ministry. They are not all found in any one Church. They are in every Church where the name of Jesus is held in reverence as that of the second person in the adorable Trinity, where he is loved and worshiped, where he is known as the all-atoning Lamb of God. This evangelistic ministry does not despise, much less ignore, sound learning or the thorough cultivation of the intellect; for it believes that, other things being equal, the man with the best brain and most carefully and wisely trained is the best evangelist. Nor does it undervalue, much less pour contempt on, creeds. It holds to the Bible, first, last, and always, as the source of all truth essential to salvation; but at the same time it claims a part in the heritage of the ages and takes the Apostles' Creed as a wise and helpful formulation of doctrine. It has

a hope, and is ready and able to declare the reason for it. It believes, and therefore it speaks. Its faith is "the substance of things hoped for, the evidence of things not seen." It believes the whole eleventh chapter of Hebrews. It believes in the inspiration and authority of all the Scriptures. It believes in the supernatural, in miracles, in the absolute divinity of Jesus, in his atonement, resurrection, and ascension to the right hand of God. It believes in the resurrection, in the judgment, in immortality, in heaven and hell. It believes that every penitent soul may come to God in the name of Jesus Christ and find pardon, life, and salvation. It believes that the time is coming when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" and in this faith it expects the Gospel to spread abroad, until the last son of Adam shall hear the joyful sound.

If ever there was a time when such a ministry, with such a faith, was needed it is now. Christ has told us that the time is coming when "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." No mightier problems ever confronted Christianity than at this hour. What are we to do with labor and capital? What with the corruptions of society? What with the venality of statesmen and legislators? What with worship of wealth and power? What with the wronged and oppressed in this land and all lands? What with the vast masses of the illiterate of Christendom? What with the hordes of tramps and the vile and dangerous classes? What with the poor of the great cities? What with the waste of naval and military armament? What with the awful drink habit and the fearfully malignant and curseful drink traffic? What with the unconverted, unenlightened, unevangelized thousand millions of heathenism.

Surely such a condition of affairs as is revealed by these questions may well appall the stoutest heart and try the staunchest faith. The supreme hope of the world is in a genuine, cultured, believing, rejoicing, evangelistic ministry. Such a ministry can answer questions and resolve doubts; can state, explain, defend the truths of the Gospel when formulated into creeds;

can exemplify the blessed, joyous, conscious experience of a personal salvation. This world is not to be won to Christ *en masse*. From this time on it is to be hand-to-hand work. The ministry is the divinely appointed leadership of the people. If the ministry is evangelistic the people will be the same. And when the Church and ministry are both evangelistic all barriers to the progress of the cause of Christ will be removed, the great and pressing questions that demand attention will be solved, the Gospel message will be carried to all lands, and the morning of the millennium will be hastened in its coming. Why may it not become the all-absorbing desire of every minister to enter with all his soul upon evangelistic work, which includes the enlightenment and conversion of sinners and the building up of all converts in the truth of the Gospel? In order to this there must be entire consecration of all that is ever called "my" or "mine;" a devotement of all powers to the service of the Master; a seeking for the baptism of the Holy Ghost, for purity, inspiration, and service, until the gift is bestowed; a holy, blameless life; and ceaseless toil for the salvation of the souls of men. That God may give the Churches and the world an evangelistic ministry ought to be the ceaseless prayer of every loyal Christian heart.

W. F. Mallatien.

ART. II.—A STUDY IN SOCIOLOGY.

SOCIOLOGY is as yet a study, rather than a science. The term itself is of recent origin. It was coined or invented by Auguste Comte, and was used by him in his *Cours de Philosophie Positive* to designate that department of his philosophy which treats of social phenomena, the laws that govern them, and their relation to each other. His was the first attempt to segregate the isolated phenomena of human society from their physical environments and, by combining them into related groups, to explain and account for them in a scientific manner. He thus paved the way for the creation and construction of a new science—the science of society—to which he gave the name of “sociology.”

Mr. Herbert Spencer adopted the term invented by Comte, and incorporated the newborn science, remolded somewhat in order to make it harmonize with his evolutionary doctrines, into his “synthetic philosophy,” thus giving it vogue among English-speaking people. He also greatly broadened its scope, since under it, as a convenient and elastic cognomen, he ranges a vast amount of heterogeneous matter pertaining to almost every conceivable phase of human relations, thought, and activity. He assigns to sociology the consideration of all physical, emotional, intellectual, political, ethnic, moral, and religious phenomena arising from or connected with the life and history of mankind. He holds that it is its province to give an account of the origin and development of all domestic, ceremonial, industrial, economic, civil, political, commercial, ecclesiastical, and religious institutions and customs existent among men, and that it must point out and describe their mutual relationships and interdependencies and their effect on each other and on society at large.

Constituted on the Spencerian basis sociology must become generic and all-inclusive, rather than a science with well-defined lines of demarcation from other sciences, and must embrace in its wide sweep everything that pertains to social phenomena of all kinds and grades—in fact, everything that pertains to human life and nature, viewed from a social standpoint. With such a scope, sociological science becomes but a

synonym for a vague generalization, covering a field of thought and investigation so vast and various that no single mind can thoroughly traverse, much less master, it, and requiring a scientific preparation such as no one is capable of obtaining, since all of the organized sciences have grown to such magnitude that the best-equipped student can hardly hope to master thoroughly and completely any one of them in a single lifetime, much less such a congeries of sciences as must necessarily be included in a sociological system like that devised and outlined by Mr. Spencer and his followers. Besides this, the relationships existing between such various and widely divergent subjects are not infrequently so slight and inconsequential as to render it almost, if not, indeed, quite, impossible to combine them into one harmonious whole and thus bring them into scientific unity.

As a result of the attempt to extend the sway of the sociological scepter over so wide a domain, there is at present no general agreement as to what shall constitute a distinctive course of sociological study and training. The courses prescribed in the leading educational institutions, both of Europe and this country, are about as various as the institutions that prescribe them or the men that formulate and teach them, thus furnishing a new and marked fulfillment of the old Latin proverb, "*tot homines, quot sententia.*" This statement is fully corroborated by the following brief extract from a lecture delivered before the American Academy of Political and Social Science by Professor Giddings, who occupies the chair of sociology in Columbia College:

Several universities in Europe and America have introduced courses in sociology; yet there is no definite agreement among scientific men as to what the word shall be understood to mean. In some of the university courses it stands for a philosophy of society; in others it denominates a study of the institutions of tribal communities; in yet others it is applied to highly special studies of pauperism, crime, and philanthropy. In the literature of sociology, also, an equally varied usage may be found. Special investigators employ the word in senses that are unrecognized by the systematic writers.

These facts, however, in no wise invalidate the claim put forth for sociology as a possible science of great importance and value. They only go to prove that as yet it is in a forma-

tive state, that its scope is not clearly defined, that its province is not fully determined, and serve to substantiate the truthfulness of the statement made in the opening sentence of this article—that sociology is as yet a study, rather than a science.

This statement, however, in no wise militates against the possibility of differentiating and establishing in the near future a complete and well-defined science of society, since it is a well-known fact of history that no science has ever sprung into existence suddenly and fully equipped, as Minerva is fabled to have sprung from the cloven skull of Jove. All of the sciences in their incipiency existed in a nebulous condition, with a modicum of truth as a nucleus. Gradually sloughing off all extraneous matter and divesting themselves of all excrescences, they have slowly and steadily developed into their present condition of comparative perfection. The noble science of astronomy was for long centuries enshrouded in the nebulous haze of astrology, before it attained to its present magnificent development and gave to the world its luminous revelation of the vastness of the universe and the everlasting, harmonious march of the glittering hosts of heaven. The wizard spell, the weird enchantment, and the wild vagaries of alchemy were the ignoble precursors of modern chemistry. For more than a century geology has been striving to reveal the meaning of the mysterious, hieroglyphic records stored away in the lithographic volumes of the strata of the earth, but has not yet become a perfect interpreter of their hidden meaning. Sociology is the youngest of the sciences, having come into existence only a few decades ago, and has to deal with most intricate and complex problems. When the slow development and perfecting of the other great sciences are taken into account, it should excite neither wonder nor discouragement that a complete science of society has not yet been fully differentiated, that its province is not clearly defined, that its facts are not yet thoroughly coordinated, or that its votaries are not in full accord or exact agreement as to what shall constitute its boundaries and scope.

One encouraging and important result may certainly be predicated, however, as accruing from these years of study and investigation along sociological lines, and that is that there is gradually coming to be a consensus of opinion, on the part both of teachers and students of sociology, that the construction of

a valid science of society can only become possible by a complete differentiation of social subjects from all adventitious relationships and by the elimination from the field of investigation of all material not directly concerned with the development of the social life of the race. Because of this, students of sociology will henceforward direct their attention more especially to the consideration of such things as pertain to the origin, form, growth, structure, classification, relation, and development of social phenomena, the functions and forces operative among them, the laws by which they are governed, the relation of the individual to his environments and to society at large, the means and measures necessary to be adopted to secure the amelioration of social ills, the betterment of the social condition, and the final perfecting of the social order. Confined within such limits, the construction of a science of society clearly becomes a feasible task if attempted by right methods and on a right basis—a task, too, in every way worthy of the best efforts of the best minds of the age, the accomplishment of which will greatly promote the welfare of all mankind.

The trend of events and the condition of affairs during the last decade have tended to specially direct public attention to, to greatly intensify interest in, and to stimulate the study of, social problems. Everywhere throughout the civilized world are to be seen startling symptoms of social unrest. Everywhere the masses are restless and restive. The air is full of angry murmurs betokening popular discontent and dissatisfaction with the present order of things; and this general disquietude is producing a widespread movement, more or less radical, toward the disintegration and dissolution of the present social order or, at least, its reorganization on a different basis. The world is evidently entering upon a new era of social evolution, or revolution. Signs sinister, baleful, and ominous of direst danger are all too numerous. The fierce, fiendish outbursts of anarchy, the barbarous recklessness of maddened mobs, the wanton destruction of life and property, the disrespect and disregard of law, the rapid increase of the dangerous classes who are ever ready for riot and rapine, present a congeries of evils so portentous as to excite the gravest apprehension, even among those least easily alarmed, for the stability and safety of both society and the State.

The twentieth century, soon to step into the historical arena, bids fair to be the melancholy heir to unsolved social problems which surpass in momentousness and magnitude any that civilization has hitherto encountered, and before which all oracles are dumb. With the passing of the centuries the gregarious instinct of the race seems steadily to intensify and to impel, with resistless, unreasoning impulse, the population of the world to crowd, in ever-increasing numbers, into great cities, which become great sores upon the body politic; and these great sores are constantly increasing in size and numbers in every quarter of the civilized world, presaging grave danger to the State. Inventions multiply. Labor-saving machines, with brawny arms of iron and tireless hands of steel, usurp the place of the human workman, who either sits idly by in sullen silence watching his unfeeling, relentless, remorseless supplanter and competitor, or joins the great and constantly increasing army of tramps who are ever wandering aimlessly to and fro over the face of the earth. The social situation is rendered still more embarrassing by the fact that the population of the world is steadily and, in some quarters, rapidly increasing; and that annually millions of hungry mouths, and twice as many millions of idle hands, which must in some way be furnished employment or else become sources of mischief to society, are being added to the multitudinous masses that already find it all, or even more, than they can do to hold their own in the stern, severe struggle for existence. Amidst such a perplexing, portentous condition of affairs it should not be a matter of wonder or surprise if, at times, even the sturdiest and stanchest social reformers should lose heart and hope, nor that they should feel like joining in the pessimistic wail that bursts from the lips of Hamlet, when he is overwhelmed for a season by the difficulties and disasters that storm in upon him:

The time is out of joint: O cursed spite,
That ever I was born to set it right!

It is in times such as these which are now upon us, whose troublesome turbulence and dolorous difficulties have been set forth in dismal periods in the preceding paragraphs, but which have not even then been outlined in as dark a setting as circumstances would well warrant that the need of a trustworthy sci-

ence of society is most deeply felt; just as one feels most in need of a physician when struck with a painful and dangerous disease. But, as in times of sore sickness one wants to be ministered to, not by an empiric or a quack, but by a well-trained physician whose skill has been duly tested, so, when the social organism is convulsed with the pangs and throes of what may prove either its dissolution or its transition into a better and higher condition, there is deepest need of a practical science of society, that can prescribe a certain remedy and devise means and methods whereby the disjointed times can be set right and the jarring, discordant social elements may be brought into enduring harmony and perfect unity.

The various attempts that have been made and that are being made to formulate and construct a valid and satisfactory science of society may be conveniently classified into three groups, which may appropriately be designated, according to the methods severally employed, as the historical, the empirical, and the Christian systems of sociology. All of these systems have this in common—that they begin, as all sociological science must, with the consideration of the primary and fundamental phenomena pertaining to the social life and condition of the race. Starting from this common basis and pursuing each its separate way, they gradually develop into systems as diverse as are the several methods employed and the ideas and principles which dominate them.

The historical method is the one pursued by Mr. Spencer and his followers. It is based solely on facts deduced from the investigation of historical data, interpreted from an evolutionary standpoint. Following this lead, its pathway is a dismal one and is prophetic of a no less dismal outcome. It begins in the blackness of barbarism and advances slowly and painfully amidst savage superstitions, crude customs, and rudimentary institutions. For centuries it wends its weary way amidst contending armies, over bloody battlefields, among impoverished peoples, and through devastated lands lighted with the lurid glare of conflagrant homes, harvests, villages, and cities. Anon, it is cheered somewhat by the advent of civilization, which, however, in many instances, is scarcely more than a refinement of barbarism, and by the dawning gleam of science, which, in its hands, gives only a baleful, material-

istic light. In each recurring cycle of human history it is confronted with the stern, disheartening fact that social and civil organizations, institutions, and conditions only make progress until they attain to a certain maximum of vitality and completeness; then they gradually decline, decay, and disappear, and a new start must be made by a new people, in new environments.

Even after many centuries have elapsed, during which evolutionary processes have been continually active under favorable circumstances, it is apparent, even in lands where civilization and society have attained their highest development, that while the clangor of conflict may have ceased the warlike spirit still remains, having only taken on another form. Indeed, it may be said to exist to-day as a more dangerous factor than when it manifested itself in open, bloody contests between hostile nations, since now society itself is everywhere seen to be divided into contending factions. The masses are arrayed against the classes, the hostile race spirit having been transformed into a more rancorous and dangerous class spirit. The forces of labor, organized into societies, associations, and trades unions, are arrayed against trusts, combines, syndicates, and corporations, the huge battalions of capital, so that these two mighty factors of modern civilization, which ought to be, and naturally are, friends and allies, are separated into hostile and contending camps.

Under the iron *régime* of *laissez faire*—the fetich of the historical school of sociology—the most glaring and iniquitous social and civil inequalities have obtained. The shrewd, the strong, and the unscrupulous, governed only by the maxim "Might makes right," exploit the weak and oppress the poor. With the continued concentration of wealth in the hands of the few, the laboring classes are in constantly increasing danger of being reduced to a condition of industrial serfdom and of becoming dependent on the churlish bounty of the great moneyed magnates for the chance of earning their daily bread. Thus through the advancing ages the arrogant oppression of the strong, the selfish luxury of the rich, and the dire poverty of the poor have combined to produce such a condition of injustice, inequality, misery, wretchedness, wickedness, and crime as to apparently justify the following well-known pessi-

mistic utterance of Professor Huxley, himself a chief priest of the Spencerian system of sociology :

I know of no study which is so unutterably saddening as that of the evolution of humanity as it is set forth in the annals of history. Even the best of modern civilizations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that, if there is no hope of a large improvement of the condition of the greater part of the human family, if it is true that the increase of knowledge, the winning of a greater dominion over nature, which is its consequence, and the wealth which follows upon that dominion are to make no difference in the extent and the intensity of want, with its concomitant physical and moral degradation, amongst the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation.

But historical sociology can give no well-grounded hope of improvement in the social condition, since it is shut up by its methods to the deductions gathered from historical data only ; and the dismal failures which it has observed in the past are only doleful prophecies of a more dismal future, of which the present unsatisfactory, unsettled, and distracted condition of affairs in the social realm is sadly significant. Such considerations make it plainly evident that historical sociology has no panacea to offer for the numberless ills of mankind ; neither has it any solution to propose for the perplexing problems that distract the world to-day. Hence it can never become the savior of society.

Theoretical sociology, on the other hand, discards entirely the slow, plodding methods of historical sociology, and only takes cognizance of the past and present condition of the race in order to note its defects. It then proceeds to devise an ideal system, or systems, from which, according to its view, all the defects of the existing social order shall be eliminated, and which, from the standpoint of its constructor, will, if adopted by mankind, free the world from all social ills and disorders. Being almost wholly empirical in its methods and giving free scope to the imagination, it is the favorite field for social *doctrinaires*, whimsical visionaries, and socialistic dreamers. Such methods of constructing an ideal social order were in vogue long before a science of society was dreamed of or thought possible. Plato's *Republic* was the first example of

the kind; portions of St. Augustine's *Civitas Dei* are to the same purport. To these are to be added, in increasing numbers, More's *Utopia*, Rousseau's *State of Nature*, and the theories of Fourier, St. Simon, Owen, and others of the socialistic school too numerous to mention. Bellamy's *Looking Backward* furnishes the most recent example of this method, and is only specially noteworthy because of the prominence awarded it by the public press, and because of the widespread impression created among the unthinking classes that the author of it was to become the prophet of a new era. Since a social system has never been invented and cannot be made to order, but must necessarily be a growth resulting from antecedent conditions and causes and developing in accordance with the laws and forces that are operative in human nature and society, it is evident that all merely ideally constructed systems of social order must be impossible of realization and hence barren of results and unworthy of more than passing consideration.

From the pessimism and despair resulting from the historical method and from the visionary, impracticable vagaries of theoretical sociology, we now turn to consider the feasibility of constructing a valid science of society on a Christian basis. It is a self-evident proposition that every science must have its basis in the domain and in the elements on which the science itself is based. Geology cannot have its roots in the air, but must be firmly planted in the rocky strata of the earth. Botany cannot flourish in the mineral, but only in the vegetable kingdom. So sociology, being the science of society, must have its basis in the element or elements upon which society itself is constituted. But that can only be predicated as a basal element of any science which is universal, that is, which is always and everywhere present in the domain in which the science is regnant and over which it presides. The one distinctive and universal element, that always and everywhere pervades the social life of mankind, is the religious element. Wherever man is found, no matter how diverse may be the environments or in what else he may be lacking, religion, in some form, is a universal concomitant of the social life of the race. Plutarch wrote, more than eighteen centuries ago,

If you go through all the world you may find cities without walls, without letters, without rulers, without money, without theaters, but

never without temples and gods, or without prayers, oaths, prophecies, and sacrifices used to obtain blessings and benefits or to avert curses and calamities.

Since Plutarch's time all quarters of the world have been explored and many new races have been discovered, and people have been found without houses, without raiment, without arts and sciences, without laws, but none without a religion of some sort any more than without speech.

In addition to the fact of the universality of religion, it is patent to every careful student of sociology that society everywhere crystallizes around the religious dogmas of a people, so that their customs, manners, laws, and institutions are mainly the outcome and results of their religious belief. Thus the scenes pictured on the monuments, tombs, and temples of Egypt, portraying the social life of the people, are but a re-script of the religious ideas that dominated the ancient Egyptians. It is the archaic, conservative spirit inherent in the religious system of China that has petrified the civilization and customs of that country and has rendered them all but impervious to the progressive influence and tendencies of the passing centuries. The system of caste, that rests like a withering blight on the civilization of India, has its origin in the religious dogmas that have for ages held sway over that land; and its baleful effects will be felt as long as they continue to dominate its people. It is the progressive and inspiring spirit of Christianity, which is preeminently the religion of the Anglo-Saxons, that has made them, in all the widely separated quarters of the globe where they are found, the freest in their institutions, the most progressive in spirit and character, and the most rapid in their development of all the people in the world, and has elevated them to the commanding position they have come to occupy among the nations of the earth. Such facts as these conclusively show that religion is the most powerful factor in the life of a nation, and fully justify the statement made by Goethe, that "religion is the deepest, nay, the one theme of the world's history to which all others are subordinate."

But the idea of a superior, superhuman power or divinity of some sort lies at the root of all religious life and thought. All religious systems must begin with it and build upon it.

As, however, it has already been shown that religion is the basis on which society is constituted, and from which it takes both its form and character, it follows, as a necessary corollary, that the establishment of a valid science of society on an atheistic or agnostic basis becomes a logical impossibility, since human society and the science of it both require a theological conception of some sort on which to build. It is also evident that the more perfect the theological conception is on which they are based the more perfect will be the social system derived from it and the science resulting therefrom. It is universally conceded that Christianity furnishes the highest and most perfect conception of Deity that the world has ever known; and, as the true conception of man depends on a right conception of God, which Christianity alone makes known, it necessarily follows that the science of society, which is the science of man in all his relations, can only be properly and correctly formulated on a Christian basis.

This conclusion is strongly reenforced by the fact that it is now admitted as a cardinal truth of history that "the wide interval between the peoples who have attained the highest social development and the lowest races is not, mainly, the result of a difference in intellectual, but a difference in ethical, development;" or, in other words, the permanent progress and advancement of the race are primarily due to the moral, rather than to the intellectual, element in mankind. It is also a well-established fact of history that all progress in which the intellectual factor has been the ruling and dominant one has been neither stable nor permanent, showing a complete correspondence between the facts of history and the statement of Holy Writ, "In righteousness shalt thou be established." Hence it becomes a necessary postulate of a valid sociology that the continuous and permanent improvement of the social organism can only be effected by a corresponding and continuous moral development of mankind, since it is not upon mind, but upon morals, that human welfare and progress are founded.

It follows also, as a corollary from this proposition, that the social and civil condition must always be on the same plane as the ethical or moral condition of a people—a fact that gave rise to the terse maxim of Plato, "The States are as the men are;" or, in other words, the people are the makers of the State, rather

than the State the makers of the people. It is, also, equally true that a moral transformation must precede any real and permanent advancement in the social or civil condition of mankind, since, as Hegel has shown, "the State is the realization of the moral idea of the people" who compose it; so that the social and civil conditions and institutions of a people are always on the same grade as the moral ideas and principles by which they are dominated. It is evident from these facts that, for the perfecting of the civil and social condition of the race, it is essential that the social organism should be brought under the control of a moral factor so puissant as to make it paramount to all opposing forces; and such a factor is only found in Christianity, which Mr. Lecky styles, in his *History of European Morals*, "the most powerful moral lever that has ever been applied to the affairs of men."

It is true that Christianity has been, and is being, assailed in every direction by powerful foes; and its opposers, while admitting its paramount power in the past, would fain make the world believe that, if it is not already in a moribund condition, it is, at least, a decadent force, its energy spent and the magic of its spell broken, so that it can never again attain to the commanding position it once occupied or exert the powerful influence it has hitherto exercised in human affairs. Nevertheless, one of their own number—Mr. Frederick Harrison, a leader of the ranks of positivism in England—in a recent article on "The Future of Agnosticism," makes the candid admission that "the net result of the whole negative attack on the Gospel has, perhaps, been to strengthen the moral hold of Christianity on society." Convinced that even this favorable statement from one of their adversaries falls far short of the whole truth, its votaries are claiming that, though Christianity is hoary with the age of many centuries, it still has the dew of its youth; that its power is increasing, its domain is enlarging; and that to it, more and more, the eyes of a weary world must turn for deliverance from its numerous ills and burdens and for the solution of its perplexing problems, or else close them forever in abject despair.

But the belief in the ability of Christianity to furnish a panacea for the world's ills and to accomplish the much-wished-for moral and social reforms is not confined to theologians and

ligionists, but is shared by statesmen and men of the world as well. Benjamin Franklin, one of the wisest of Americans, made the sage remark that "whoever introduces into public affairs the principles of primitive Christianity will change the face of the world." Kossuth, whose long and varied life and cosmopolitan career gave him ample opportunity for large and extensive observation of the social conditions in different quarters of the world, said, "If the doctrines of Christianity which are founded on the New Testament could be applied to human society I believe the social problem could be got at." De Tocqueville, recognizing the disintegrating tendencies of the times in both social and political affairs, wrote, "Society must be destroyed, unless the Christian moral tie be strengthened in proportion as the political tie is relaxed." Mr. Gladstone, one of the most illustrious statesmen of our own or any age, conversing on the social condition of the world, exclaimed: "Talk about the questions of the day! There is but one question, and that is the Gospel. It can and will correct everything that needs correction." The author of the *Social Influence of Christianity* records his conviction that, "if ever an ideal order is realized by humanity, it will be under the leadership of the Christian conception of man, and will require that for its basis." These statements, gathered from widely different sources, but voice the growing conviction that for the solution of the momentous problems that pertain to this life, as well as the next, the world must needs look to the "Teacher come from God," who "spake as never man spake," and who gave utterance to words that were, and still are, "spirit and life." And these vitalizing words of this divine Teacher form the only possible basis for the construction of a sociological system that can bring order out of the present social disorder and that can furnish an adequate solution of the industrial and social problems of the times.

It now remains to set forth, in as concise a manner as possible, the distinctive tenets of Christian sociology and the means and methods whereby it seeks to accomplish the solution of pending social problems, the harmonizing of the discordant, jarring social elements, and the perfecting of the social order.

The cardinal doctrine of Christian sociology is that the reformation of society and the perfecting of the social order can

only be effected by the moral regeneration of the individual. On this dogma its whole superstructure rests. It necessarily accepts that which is everywhere plainly manifest—the depravation of the social organism; but it teaches that this social depravation has its origin in the depravity of the individual, and that it is vain to expect better social conditions so long as the internal moral condition of the individuals who compose the social organism remains unchanged. Its motto is “Make the tree,” that is, the source from which all things spring, “good,” and the fruit will be good also. Hence it addresses itself first, not to the invention of new formulæ, new institutions, and new conditions, but to making anew the individual social unit from which all these things proceed, knowing that the new man will make for himself new environments, new institutions—in fine, a new order of things suited to his new condition and on the same plane with it. It proposes to do this, not by a slow evolutionary process, but by the impartation of the divine life—the perfect life—to the human soul, and to thus create new and perfect external conditions by the implantation in man’s nature of a new internal life.

The individual, thus made a new creature, will have new desires, new purposes, new motives, and will be dominated by new principles. His life will no longer be self-centered, but centered and sphered in God. He thus becomes a partaker of the divine nature, of which love is the chief and essential element. Love then dominates his whole being and controls his every act. It exorcises completely the spirit of selfishness which is the great bane of human life and society, and ushers in the altruistic spirit which impels him to love his neighbor as himself. Thus the altruistic spirit which Mr. Spencer finds to be an indispensable element in social development and advancement, but which is utterly foreign to his system and could not be evolved from it or developed by it, is found to be a natural and necessary product of Christian sociology which, from its very nature, must permeate and dominate the social organism.

Sociologists of all schools realize that the practical acceptance and enforcement of the doctrine of human equality and brotherhood are essential to the induction of the perfect social order. But the dogma of the equality and brotherhood of

man is a logical deduction from the doctrine of the fatherhood of God which occupies so prominent and large a place in the teachings of the Founder of Christianity, and must for this reason become an integral element of Christian sociology.

To the regenerated individual, animated as he must be by the spirit of altruism and brotherhood, the acceptance and fulfillment of the Golden Rule—the glory of the Gospel—in all the relations of life, both public and private, becomes, not only easy of accomplishment, but also a moral necessity. But, whenever and wherever this law of love, this perfect rule of action, becomes the dominant power in society, wars of all kinds, national, civil, and industrial, will cease, and an era of universal peace and good will among men will be ushered in. The thorough leavening of society with the principles announced in the Master's Sermon on the Mount would radically change the present system of carrying on business and trade, which is causing so much discontent among the laboring classes, and whose motto seems to be, "They should take who have the power, and they should keep who can." The evils which characterize this system were quaintly set forth by Mr. Ruskin in an address delivered to the prosperous manufacturers of Lancashire, in which he said, "Your goddess of 'getting on' in the world is no goddess for me, because she is the goddess, not of everybody's getting on, but only of somebody's getting on." The application of the principles of Christian sociology to the business realm will speedily accomplish the dethronement of this selfish goddess, for under its sway everybody will get on together, the prosperity of one aiding and prompting the mutual prosperity of all; and by this means the vexatious problem of the just and equitable distribution of wealth will find solution, because under the benign influence and practical application of the Golden Rule everyone will receive his full and honest share of the profits of industry.

Under the social conditions superinduced by applied Christianity, which will be a necessary resultant of the establishment of Christian sociology, the solidarity of society—the pet phrase and dream of the socialistic schools—can have its only possible practical realization. There exists to-day what is styled a solidarity of society, brought about in part by the centralizing spirit that characterizes modern civilization, and in part by the estab-

lishment of a world-wide system of railroads, telegraphs, and ocean steamship transit whereby the ends of the earth are brought together and all nations, no matter how widely separated, are put in touch with each other, so that all the world has become one "highly organized and interdependent whole." But this is only a physical or mechanical solidarity, which must be supplemented by the moral element to give it perpetuity and make it the means for binding all mankind together in indissoluble bonds of brotherhood and charity, thus making it possible everywhere to exemplify Milton's noble conception of the perfect social state, which "ought to be one huge Christian personage, one mighty growth or stature of an honest man."

Thus, in our endeavor to outline in a practical way the scope and purpose of sociology and the means whereby it may fulfill its mission, we are irresistibly led to the conclusion that a science of society that will be fully capable of solving all pending social problems, and that will result in securing the amelioration of all social ills and in bringing about a final and complete regeneration of society, must be born of, and incorporate into itself, the teachings of the Founder of Christianity, who has ever been the hope of the world and the helper of the race, and whose pledge and promise to mankind, "Behold, I make all things new," is sure of final and complete fulfillment. What he has already done, and what he yet will do, is strikingly summarized in the following paragraph, with which we close this article:

Christus Redemptor has, with atoning sacrifice, brought forgiveness of sin to the great company of the redeemed. *Christus Consolator* has stanchd the tears of the world's sorrow and filled the hearts of the afflicted and the wronged with immortal hope. *Christus Consummator* will establish the kingdom of God in the hearts of men and transform human society at last into the order of final perfection.

E. S. McCreary,

ART. III.—REACTIONARY PHASES IN THE PONTIFICATE OF LEO XIII.

THE amiable mannerisms of Leo XIII are well adapted to produce a measure of popular illusion. Not a few, probably, will be surprised to be told that his pontificate, in its dogmatic trend and fundamental bias, is reactionary, in the sense of reverting strongly to the mediæval type. But that this is the fact is established by perfectly conclusive data. No unbiased critic can read in succession the full list of deliverances from his lips and pen without discovering that we have here the substance of the mediæval system and a consistent supplement to the Vatican Council, with its dogmas of papal absolutism and infallibility. The better to corroborate this contention, we will present the evidence under several distinct specifications.

I. No pontiff in any century has outdone Leo XIII in industrious efforts to promote the sentimental devotion which culminates in essentially divine honors to the Virgin Mary. Pius IX himself could not have wished for a successor more enthusiastically determined to build a congenial superstructure on the basis supplied by the dogma of the immaculate conception. In about a half dozen of the pope's communications to Roman Catholic Christendom the central and expressed purpose is the promotion of the cult of the Virgin. Again and again he proclaims the fundamental dependence of himself and the Church upon the good offices of Mary. A score of passages from as many different documents could easily be cited in illustration, but the following will indicate sufficiently the trend of the Pope's teaching:

In the heart of the Romans is the ancient devotion to the mother of the Saviour; but now, in consideration of the more pressing peril, let us recur more frequently and with intenser ardor to her who has crushed the serpent and conquered all heresies.*

In order that we may have firmer hope of obtaining [our requests], let us employ the intercessors and defenders of our salvation—the Virgin Mary, the great mother of God, the aid of Christians, and the shelter of the human race; her most pure spouse St. Joseph; and the apostles Peter and Paul.†

* *Epistola ad Card. Vicarium Monacho la Valetta*, June 26, 1878.

† *Epistola Encyclica de Civili Principatu*, June 20, 1881.

In defending the rights of the Church and averting dangers he says :

We consider that no means could be more efficacious than our gaining, by the religious practice of the veneration due to her, the favor of the sublime mother of God, the Virgin Mary, depositary of our peace with God and dispenser of celestial graces, who has been placed at the highest summit of heavenly power and glory that she might aid mankind on its way of toil and peril toward the eternal city. It has always been the principal and most solemn care of Catholics, in troublous affairs and uncertain times, to flee to Mary for refuge and to repose upon her maternal goodness. By this is plainly shown, not only the most certain hope, but also the confidence which the Catholic Church has always placed with good reason in the mother of God.*

We should take refuge in Mary, in her whom the Church rightly and deservedly calls salvation-bringer, helper, and deliverer.†

We wish that, constantly and without interruption, recourse should be had in the Church to God and to the great Virgin of the Rosary, the strongest aid of Christians, at whose power tremble even the magnates of the abyss.‡

It is well known how great confidence, in the midst of the present calamities, we have reposed in the glorious Virgin of the Rosary for the salvation and prosperity of the Christian people, for the peace and tranquillity of the Church. Mindful, on the one hand, that in great distresses the pastors and the faithful have been wont to turn confidently to the exalted mother of God, the most powerful aid of Christians, in whose hands are placed all the graces, persuaded, on the other hand, that devotion to the Virgin, under the title of the Rosary, will prove to be supremely opportune amid the special needs of our time, we have willed that this devotion should everywhere be revived and always be more widely established among the faithful in all the world.§

The most holy Virgin, as she was the bearer of Jesus Christ, is likewise the mother of all Christians, whom indeed she bore at Mount Calvary amid the supreme pains of the Redeemer.]

In harmony with the thought expressed here, the pope gives to Mary the comprehensive title, "Mother of God and of men" — "*Dei et hominum mater.*"¶

As an accessory to the worship of the Virgin, the pope has earnestly commended the veneration of Joseph, addressing to this end an encyclical to Roman Catholics at large (August 15, 1889), and in a number of instances lauding the efficacy of the patronage of this saint. Supposing the Virgin to retain much

* *Epist. Encyc.*, Sept. 1, 1883.

† *Epist. Encyc.*, Aug. 30, 1884.

‡ *Epist. ad Card. Vicarium Parocch.*, Oct. 31, 1886.

§ *Epist. ad Episcopos Italiae de Sacro Rosario*, Sept. 20, 1887.

¶ *Epist. Encyc.*, Aug. 15, 1889.

¶ *Epist. Encyc.*, Sept. 8, 1893.

of human feelings, he deduces, by a congenial order of Roman Catholic logic, that her partiality for her spouse will incline her to be specially favorable to those who address themselves to him as devoted clients. The following may serve as a specimen of this kind of logic :

The fact that the worship of St. Joseph is advanced daily and that affectionate devotion to him is on the increase may certainly be expected to be pleasing and acceptable to Mary, the immaculate mother of God, whose favor we are strongly confident of earning by this means.*

The order in which the celestial patrons are named is not a little significant. By reason of his relation to Mary, Joseph is placed even before the chief apostles. The heavenly phalanx to which the pope commends his cause is commonly described as Mary, Joseph, Peter, and Paul. In one conspicuous instance, however, he feels constrained to add an auxiliary whose name has very decisive military associations. Regarding the order of masons as a chief instrument of Satan in the world, he makes his appeal in this fashion :

Let us employ as helper and mediator the Virgin Mary, mother of God, as one who overcame Satan from her very conception, that she may display her mastery over the base sects in which it is evident that the contumacious spirits of the evil demon live again with untamed perfidy and deceit. We call to our aid the chief of the celestial angels, Michael, the repeller of infernal enemies; likewise Joseph, the spouse of the most holy Virgin, the heavenly and saving patron of the Catholic Church; also the great apostles Peter and Paul, the disseminators and invincible defenders of the Christian faith.†

As affording an indication of the perfect accord of the pope with the mediæval type of devotion, we may also cite his very favorable estimate of the religious efficacy of the bones of the saints. He refers approvingly to this verdict of John of Damascus :

The bodies of the saints are perennial fountains in the Church, from which, like streams of salvation, celestial gifts and all those things of which we stand in special need are poured forth to the Christian peoples. ‡

* *Litteræ Apostolicæ de Festo S. Iosephi in Lusitania Restituendo*, June 3, 1890.

† *Epist. Encyc. de Secta Massonorum*, April 20, 1884.

‡ *Litteræ Apostol. de Inventione Corporis S. Jacobi M. et SS. Athanasii et Theodori*, Kal., Nov., 1884.

We may note, moreover, the pope's approval of the exhibition of the "holy coat" at Treves (July 11, 1891), his contribution to the celebration of the transfer of the "holy house of Loreto," his kindly attitude toward the Lourdes fetichism, and his confidence in the power of bought-up prayers—that is, prayers evoked by promises of indulgences—to secure the conversion of non-Catholics.

Were we in a combative mood, we might ask for the papal warrant for some of the statements quoted above. We might inquire, for example, on what ground the pope describes the Virgin Mary as the destroyer of all heresies. We wait for authentic evidence that the good woman has ever stepped on Protestantism. Confidence in the pope's insight here is not naturally confirmed by his own repeated showing that the world is still very largely off the track of the true faith. But, waiving criticism, we content ourselves with the exposition which has been given of the papal propagandism in behalf of sentimental devotion. We cannot, indeed, claim to have made a detailed comparison between Leo XIII and all preceding popes on this subject; but we believe that it is safe to challenge anyone to name a single mediæval pontiff who has expended as much effort as this modern pope in promoting the worship of the Virgin. We are entirely sure that it is safe to challenge anyone to produce from the literature of classic heathenism a single example of a higher degree of practical dependence and religious veneration toward a subordinate divinity than that which Leo XIII, in manifold instances, authorizes and invites to be exercised toward the Virgin Mary. Some Roman Catholics outside of the Romance nations must feel that the pope has been giving them a larger dose of idolatry than suits their way of thinking.

II. On the subject of religious liberty the pontificate of Leo XIII, if not reactionary in a very emphatic sense, has still exhibited a good degree of resolution and industry in supporting and propagating long-standing Roman Catholic traditions. A significant index of the pope's sentiment is given in his approving reference* to the encyclical of Gregory XVI issued August 15, 1832 and the syllabus of Pius IX published in 1864. The former was evidently meant to condemn liberty of

* *Epist. Encyc. de Civitatum Constitutione Christiana*, Nov. 1, 1885.

the press and of worship, taken in the sense in which they have generally been advocated in this country as the proper rights of freemen. The latter condemned each of the following propositions: "Every man is free to embrace and to profess the religion he shall believe true, guided by the light of reason;" "The Church has not the power of availing herself of force or any direct or indirect temporal power;" "In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other modes of worship." The reference of Leo XIII implies that, in condemning these sentences, Pius IX gave a standard to which Catholics may conform with the certainty of being in the right.

In the same connection, the pope declares that it is a crime for States or individuals "to observe nowhere the duties of religion or to treat in the same way different kinds of religion." Only under the pressure of practical necessity or for the sake of avoiding great damage are rulers justified in granting tolerance to dissenting forms of worship. An equivalent representation appears in the encyclical on Christian Liberty (June 20, 1888). Stated in brief, the assumption in this document is that the State owes it to God to profess and to patronize the true religion; that it is not difficult to determine, at least in any Roman Catholic domain, that the Roman Catholic is the true religion; and that in conserving a privileged place to this religion restrictions ought to be placed upon freedom of speech and of the press. The strength of the pope's desire to instill this way of thinking is strikingly shown in the fact that, with the certainty before him of offending thereby the majority of citizens in the United States, he took pains in a recent communication to Roman Catholics in this country to remind them that, in a normal condition of things, their Church must be awarded a privileged position before the State.*

In concrete instances where the pope has had occasion to apply his maxim he has not contradicted the tenor of his public teaching on this theme. In a number of instances he has bewailed the disgrace which has befallen Rome through the contaminating presence of Protestant schools and places of worship, and complained of the power which has despoiled him of the

* *Epist. ad Archiepiscopos et Episcopos*, Jan. 6, 1895.

faculty of worthily guarding the seat of Christ's vicar from this pollution. He says :

Every reason persuades that in the holy city, consecrated by the blood of the chief apostle and of so many heroes of Christianity, the religion of Christ ought to reign supreme, and the universal teacher of the faith, the avenger of Christian morality, ought to have unrestricted power to close here the access to all impiety and to maintain the purity of Catholic instruction.*

A kindred application of maxims was made in 1889, in the earnest admonition which the pope addressed to the Emperor of Brazil against the scheme of the minister of State to grant liberty of worship and teaching. Such a scheme, he argues, as involving the parity of creeds before the law, detracts from the rights of "that one true religion which God has established in the world and distinguished by characters and signs very clear and definite, in order that all might be able to recognize it as such and embrace it." And he continues :

With the said liberty is placed in the same line truth and error, the faith and heresy, the Church of Jesus Christ and any human institution whatever. . . . Already on other occasions, in public documents addressed to the Catholic world, we have demonstrated how erroneous is the teaching of those who, under the seducing name of liberty of worship, proclaim the legal apostasy of society from its divine Author.†

It may be worth while also to note that, among the great benefits which Italy is alleged to have received from the popes, a special emphasis is placed on the conservation of unity in religion.‡ Now, inasmuch as the papacy organized the supreme tribunal of the Inquisition at Rome in 1542 for the immediate purpose of blotting out the Reformation then in progress and gave Italy religious unity principally by the use of the fagot, rack, and prison, it would seem that the pope invites to a rather complacent recollection of that order of instrumentalities. Farther evidence is not needed to show that Leo XIII would applaud the action of any State preponderantly Roman Catholic in repressing all dissenting forms of worship, where this

* *Epist. ad Card. Vicarium Monacola Valetta*, June 26, 1878; *Epist. ad Card. Nina de Præcipuis Pontificis Curis*, Aug. 27, 1878; *Epist. ad Card. Vicarium Monacola Valetta de Scholis Urbis*, March 25, 1879; *Litteræ Encyclicæ ad Episcopos Italiæ*, Feb. 15, 1882.

† *Epist.*, July 19, 1889.

‡ *Epist. ad Cardinales de Luca, Pitra, Hergenrather, de Studiis Historicis*, Aug. 18, 1883.

could be done without too great a cost. Principle, according to his representation, is against tolerating any such forms; only temporary expediency can justify a Roman Catholic State in granting them any standing room.

III. In the domains of philosophy, theology, and biblical study Leo XIII has not only commended the mediæval standard, but has sought with great assiduity to bring Roman Catholic scholarship universally under the practical control of that standard. His extraordinary activity in enthroning Thomas Aquinas as the great philosophical and theological master has much the same meaning in his pontificate as belongs to the Syllabus of Errors in that of Pius IX. The former is as decidedly reactionary toward the mediæval *régime* as was the latter. No thinking man can believe that mere personal fondness for the study of the great scholastic doctor could have justified to the pope's mind such a scheme of propagandism as has been fulfilled in an encyclical addressed to all the bishops of the Roman Catholic world in behalf of the study of Thomas Aquinas (August 4, 1879), a brief declaring him the patron of Roman Catholic schools (August 4, 1880), and other forms, repeatedly used, of commending the Thomist philosophy and theology.* The manifest intent of the pope has been to cancel diversities in speculative thought, and to work toward a homogeneous system thoroughly in harmony with the highest pretenses of the hierarchy. That this has been his aim is evinced distinctly enough in the following description of Aquinas as the ideal master:

That most sapient doctor always proceeds within the limits of the truth, as one who not only never contends with God, but always adheres to him most closely and obediently, whatever may be the way in which he discloses his secrets; as one, also, who is not less sacredly obedient to the Roman pontiff, and who reverences the divine authority in him, and holds that to be subject to the Roman pontiff is altogether necessary to salvation.†

Aristotelianism within the limits of mediæval dogmas, with their vast substructure of unproved assumptions, is thus the system to which Leo XIII undertakes to lead back the whole

* See *Allocutio ad Catholicos Scientiarum Cultores*, March 7, 1880; *Epist. ad Episcopos Belgii*, Aug. 3, 1881; *Epist. ad Archiepisc. Mechliniensem*, Dec. 25, 1880; *Oratio ad Moderatores et Alumnos Seminariorum Collegiorumque Urbis*, Jan. 18, 1885; *Epist. ad Archiepisc. Baltimoremensem*, April 10, 1887; *Litteræ Apostol. de Hierarchia in Mexico Ordinanda*, 1891.

† *Epist. ad Archiepisc. et Episc. Bavaricæ*, Dec. 22, 1887.

body of teachers and theologians in the Roman Catholic Church. His pattern for biblical study is of no less ancient date, as appears from the encyclical *Providentissimus Deus*, November 18, 1893. According to this deliverance, the Bible should, indeed, be studied by the clergy; but the study must be within the limits of comprehensive and inflexible presuppositions. No scientific or theological opinion can be tolerated which is at variance with the assumption of the infallible dictation of every part of the Scriptures acknowledged by the Church or out of harmony with any item of the faith established by ecclesiastical authority. Some scholars can doubtless breathe within these limits; but one who has any considerable degree of mental virility, and has been accustomed to the freer and more rational methods of biblical study which have been gaining ground in this century, can no more breathe within the area of these restrictions than an astronomer could find perfect liberty if set back within the old Ptolemaic system and required not to contravene one of its suppositions.

In consideration of the fullness of his teaching and the energy of his propagandism along the lines indicated, Leo XIII must be regarded as having done more than any other modern pontiff, except the manipulator of the Vatican Council, to shackle Roman Catholic thinking. We refer to the measure and natural effect of his efforts. The actual effect may not be so great, since the intellectual forces which work in modern society are likely to overflow any artificial barriers. It would seem, however, that for the time being the pope has been measurably successful. Such diversities in speculative teaching as had place a few decades since have largely been repressed. A recent biographer informs us that the limited opposition to the papal program which existed at the start has disappeared since the condemnation (1887) of propositions from the writings of Rosmini, and that "unanimity tends more and more to be established in Catholic schools of philosophy." * Of course, it is not our intention to deny that a modicum of attention may properly be given to Thomas Aquinas as one of the acutest of mediæval thinkers. Our contention is that to place him at the head of the curriculum of fundamental studies, according to the pope's prescription, and to require all

* Mgr. de T'Serclaes, *Le Pape Léon XIII*, 1894, vol. 1, pp. 272, 273.

Roman Catholic scholarship to bow down to his system, as the incomparable model of philosophy and theology, is in purpose and natural result thoroughly reactionary. The design is to consolidate Roman Catholic thinking upon a congenial mediæval basis and to fortify it against potent factors in the world of modern thought.

IV. In his utterly one-sided treatment of the pontifical record Leo XIII has industriously sought to subsidize history to the end of magnifying and glorifying the papacy. Adopting an expedient which seems more in harmony with the rhetorical dogmatism of a third-rate apologist than with the dignity of a high magistrate, he has published lengthy discourses to show how all the different countries of Christendom are debtors to the popes for incomparable benefits. Always selecting his facts in line with this general thesis, "The popes have always used all their authority for the purpose of benefiting States,"* he sketches a picture about as much like the reality as an ideal paradise is like this world with its mixed conditions. A sensitive regard for truth, it strikes us, would have inclined his holiness to give some glimpses of qualifying facts.

Thus, in a communication to England he might have mentioned the sense of torture caused to that country by the exactions of Gregory IX, Innocent IV, and other pontiffs; the blast of Innocent III against the Great Charter, in which he declared it annulled and stigmatized it as a "vile and base" document—whereas, contrariwise, Cardinal Gibbons has described it as "the greatest bulwark of civil liberty, the foundation not only of British, but also of American, constitutional freedom;" the claim of Paul IV to pass upon the succession to the throne; the attempted dethronement of Queen Elizabeth by Pius V; and the seconding by Gregory XIII of the project of Philip II for the conquest of the kingdom.

In writing to the French people he might have mentioned such sample facts as the extraordinary tokens of satisfaction which the pope gave over the St. Bartholomew massacre; the unmerciful harrying of the nation for more than a generation in order to force down its unwilling throat the *unigenitus* constitution—a constitution veritably scandalous in some of its particulars; and the stigma which the papacy has recently suc-

* *Epist. ad Episcopos Siciliæ*, April 22, 1882.

ceeded in casting upon a very large proportion of the most eminent French theologians and prelates since the fifteenth century, by branding their characteristic teaching as a condemned heresy.

In a communication to Germany he might have recalled such historical amenities as the peculiar reception which Gregory VII accorded to Henry IV at Canossa; the benediction of Paschal II upon filial impiety against the same emperor; the slaughter which went on for years because of the arbitrary and unrighteous attempt of Innocent III to thrust aside the lawfully elected emperor; the measureless ferocity with which Gregory IX and Innocent IV urged on the conflict with Frederick II; the responsibility of the papacy, through its patronage of the unprincipled Charles of Anjou, for the extirpation of the illustrious Hohenstaufen line; the implacable war which the Avignon popes, in the fourteenth century, waged against the Emperor Lewis of Bavaria—a war mounting up, in the frenzied language of Clement VI, to the most unchristian specimen of invective that is on record; and the bull of Leo X against Luther, in which two such items of spiritual wisdom are authoritatively established as that reformation of life is not the best penance, and that it is agreeable to the will of the Holy Spirit that heretics should be burned.

In an address to the Italian people the pope might have wearied himself in citing facts analogous to these: the licensing by Clement V of the spoliation of the Venetians and the enslavement of their persons wherever they might be seized, because of encroachments on certain temporalities; an identical expression of extravagant rage on the part of Gregory XI against the Florentines; the accursed and cursing nepotism which was the characteristic feature of papal administration in the closing part of the fifteenth century; the subordination by Alexander VI of all higher interests to the promotion of children born in adultery; the very peculiar encouragement which was given to science by the action of Paul V, Urban VIII, and Alexander VII in condemning the Copernican theory; the obstructing by the papacy of the political unification of the peninsula, and the exposure of it through division to continuous foreign aggression; and the persistent attempt for the last quarter of a century to instill into the minds of Italians the conviction that

their national government is but the godless tool of an atheistic freemasonry. In his apostolic favors to other countries the pope might have rounded out his exposition of history in like manner. As the case stands, he is chargeable with idealizing a record which, however honorable it may be in many particulars, is scarred and seamed with tokens of fallibility and sin.

The plan of campaign which enforces the crying up of the unblemished services of the popes through all history implies, of course, an unsparing censure of those who have raised discordant notes. Leo XIII, it is true, does not appear to be the equal of some of his predecessors in the gift for anathematizing. But this is the way in which he characterizes the Old Catholics in Germany: "False men, scattering depraved doctrines and endeavoring to draw away disciples by fraud and deceit."* When it is remembered that the views of the party thus described were largely shared by the German episcopate before the Vatican decrees constrained them, as Hefele phrases it, "to change their convictions overnight," that the same views have dominated ecumenical councils and been elaborately defended by prelates as illustrious as Bossuet, that, moreover, the party in question contained men like Döllinger, fully the equal of Leo XIII in character and vastly his superior in breadth and accuracy of scholarship, the pope's words give a melancholy impression of the exigencies of pontifical sovereignty. Protestants, doubtless, have often been guilty of stoning their prophets; but their system leaves open a place for atonement. The curse of infallibilism is that, having once begun to smite and to brand, it is obliged in self-consistency to keep on smiting and branding. It makes no difference what may be the virtues or talents of those subjected to censure. They may be the elect spirits among Roman Catholic scholars in Germany, or the elect spirits of the flowering era in the history of Roman Catholic France, as were undoubtedly some in the first generations of Jansenists. Having once passed under the papal ban, they must everlastingly be set in the pillory, to be scorned and spit upon by all who wish to show the credentials of orthodoxy.

V. In describing the essential prerogatives of his office Leo XIII has emitted a mass of statements which vie with the language of the most ambitious representatives of the papal

* *Epist. Encyc. ad Episcopos Borussiae*, Jan. 6, 1886.

theocracy. In dealing with the nations he has not, indeed, assumed the lordly tone of some of the mediæval pontiffs, since it would be simple madness, in a time when most civil rulers have too much independence to take commands from Rome, to openly attempt the rôle of dictatorship. But the logical implications of his claims have as unlimited a reach as even those of an Innocent III.

The pope describes the Roman pontiff as the one "in whom matters of eternal and immutable good and right have their custodian and defender in the earth."* He characterizes him as being for all Catholics "the master of their faith and the ruler of their consciences."† He reminds Italy of the exceptional honor bestowed upon her, inasmuch as "God has located within her bounds the domicile of his vicar, the *magisterium* of truth, and the center of Catholic unity."‡ An eminent saint is commended by him as a model because he always yielded a ready and trustful obedience to the Roman pontiff, "deriving thence his entire standard of thought and action."§ "In forming opinions," he says, "it is necessary to hold whatever things the Roman pontiffs have delivered or shall deliver, and to profess them openly as often as the case may demand."|| The obedience of the will, as well as the believing assent of the intellect, he claims, must be rendered to Christ's vicar:

As a union of minds requires perfect agreement in one faith, so it requires that wills be entirely subject and obedient to the Church and to the Roman pontiff, as to God. . . . Both that which ought to be believed and that which ought to be done the Church by divine right teaches, and, in the Church, the supreme pontiff. Wherefore the pontiff ought to be able to judge, in accordance with his authority, what the divine oracles contain, what doctrines accord and what disagree with them; and, in like manner, to show what things are honorable, what are base.¶

In accord with the Vatican decrees, Leo XIII makes the whole body of the episcopate secondary to the papacy. "The Church, as a divine edifice," he says, "rests primarily upon Peter and his successors; secondarily, upon the apostles and their successors—namely, the bishops."** Complete exemption, his holiness asserts, from every form of earthly authority belongs

* *Epist. Encyc.*, April 21, 1878.

† *Epist. ad Card. Nina*, Aug. 27, 1878.

‡ *Litteræ Encyc. ad Episcopos Italæ*, Feb. 15, 1882.

§ *Oratio*, Jan. 18, 1885.

|| *Epist. Encyc.*, Nov. 1, 1885.

** *Epist. Archiepiscopo Turonensi*, Dec. 17, 1888.

¶ *Litteræ Encyc. de Præcipuis Civium Christianorum Officiis*, Jan. 10, 1890.

to the Roman pontiff. He holds a coordinate place with no man, much less a place of subjection :

The Church, by the will of God, is a perfect society ; and, as it has its own laws, so it has its own magistrates, properly distinguished as to grade of authority, of whom the chief is the Roman pontiff, by divine right set over the Church and subject to the authority and judgment of God alone.*

The contention of Leo XIII, that in no manner can the pope be a subject, underlies his persistent demand for the decapitation of the kingdom of Italy and the restoration of Rome to pontifical sovereignty. In perhaps twoscore of his published allocutions and epistles this claim is directly or indirectly asserted. It is not, he says, because the pope is greedy of territory that the demand for the restoration of his principality is pushed ; it is rather because the nature of the papal office requires its incumbent to be simply and absolutely a sovereign. A civil ruler can submit to a coordinate power in legislature or parliament ; it is the unique and divinely appointed privilege of the Roman pontiff to have his lordship subject to no earthly limitation. In sustaining this point of view the pope makes the tacit assumption that divine Providence is always on the side of the papal dignity. He is well aware that the Roman bishops in the earlier centuries had no temporal dominion. He has advised Roman Catholic favorers of monarchy in France to bow to the work of Providence and to accept the republic as an accomplished fact. Why then does he not himself accept united Italy as an accomplished fact, considering the consolidation of the peninsula under one government to be in the order of Providence ? Simply because it is a thing unthinkable to his mind that Providence could take away from so privileged a servant as the pope any important element of sovereignty. In this relation the Lord can give, but never take away. So central to the cosmic order does the pope regard his dignity that he makes bold to affirm that only in the conservation of its integrity is there a guarantee of any kind of prosperity for mankind at large. "The cause of the Church," he says, "of the pope, of the holy see, is the cause of the well-being of peoples and States."† Again, he affirms that the way to escape threatening evils is "with confidence and freedom from suspicion to enter

* *Allocutio ad Cardinales*, June 1, 1888.

† *Allocutio ad Austriacos*, April 16, 1888.

into union with him who holds from God the supreme *magisterium* of religion ; since the words of eternal life which he possesses have virtue to make prosperous even the life here below." * Once more, he remarks, "It is perfectly evident that when we treat of the temporal principality of the apostolic see we are dealing with the public good and the safety of the whole of human society."† As a specimen of pontifical consciousness in the sentimental order we have the following words, addressed to pilgrims from Holland on the occasion of the jubilee in 1893 :

If, in the painful situation which we deplore, the supreme pontiff reproduces the dolorous image of Christ on Calvary, it seems also that he reproduces the glorious similitude expressed by the divine oracle, "And I, if I be lifted up from the earth, will draw all men unto myself." It is, in truth, just and consoling to consider how much love the nations bring more and more to the holy see, from which is derived in return an ever-increasing abundance of saving benefits.‡

As being the infallible exponent of faith and morals and the supreme guide of Catholic consciences, Leo XIII claims an indirect authority over the civil domain, not, indeed, closely defined, but capable of very extensive application. No one but the pope himself has theoretically the right to tell where the prerogative of interference may not be exercised which is sketched in sentences like these :

If the laws of a commonwealth are openly at variance with divine right, if they involve any injury to the Church, or contradict religious duties, or violate the authority of Jesus Christ in the supreme pontiff, then truly to resist is duty, to obey is crime. . . . It belongs to the pontiff, not only to rule the Church, but in general so to order the actions of Christian citizens that they may be in suitable accord with the hope of obtaining eternal salvation.§

Protestants, it is alleged, also claim the right to resist civil demands for the sake of conscience. Yes ; but to allow each individual the prerogative to consult his own conscience is in point of theory vastly different from accrediting to the pope the right to mass the consciences of millions of men. The two things admit of no comparison.

The autonomy of States, Leo XIII assures us, can never suf-

* Discourse to a Roman deputation, Feb. 10, 1894, quoted in the *Civiltà Cattolica*, series xv, vol. x, p. 17.

† *Epist. Encyc.*, April 21, 1878.

‡ Quoted by Mgr. de T'Serclaes, *Le Pape Léon XIII.*, vol. ii, 618, 619.

§ *Litterarum Encyclica*, Jan. 10, 1890.

fer from papal encroachments. But what reason does he give for his conclusions? None whatever, except the speculative consideration that the papacy is a divine institution, assigned in the divine thought to a sphere which does not cross that of States. Now, this consideration applies to all past pontificates, as well as to the present or the future. The pope, indeed, allows as much, and declares in broad terms that the Roman pontiffs have never transgressed the proper bounds of their authority. What a guarantee against papal aggressions! Those who know what papal history has been will not be extravagantly thankful for assurances of this sort. Those, too, who know what human nature is will be perfectly certain that nothing but an ample area of indifference or contempt for papal mandates can keep such a privileged mortal as the pope is represented to be from gravitating more or less into the mood and the ways of a universal dictator.

A rather suggestive specimen of asserted jurisdiction within the civil domain has been given by the pope in his instruction to Roman Catholics in Italy to refrain from voting in national elections. The formula that it is "not expedient" to use the suffrage, which had been given out at an earlier date, was declared at the command of the pope, July 30, 1886, to mean that it is "not permitted"—"*non expedire prohibitionem importat.*"* Now, if it falls within the legitimate exercise of pontifical sovereignty to order in this way the political action of Roman Catholic citizens in one country, the logical inference is that the pope has the official prerogative to reach his hand into the political affairs of any country on earth which contains Roman Catholics, without further warrant or occasion than his own judgment of administrative discretion.

We shall be blamed for not giving place to more that might be said in praise of Leo XIII. But our theme does not lie in that direction. Moreover, the task of eulogy is certain to be amply fulfilled. The pope himself is not at all unmindful of what is due, if not to his person, at least to his office. He is continually serving as high priest to his own official dignity and incessantly offering sacrifices thereto. If he settles, as arbitrator, a little dispute between Germany and Spain he must make the occasion a text for discoursing on the benefits which

* Quoted in *Civiltà Cattolica*, Feb. 2, 1895.

the office of the Roman pontiff, under normal conditions, is fitted to bestow.* If he undertakes to counsel the faithful on the social problems of the hour he cannot forbear to notice that the so-called reformation of the sixteenth century was largely responsible for the causes of disturbance in the present, and that the effectual means of healing disorders lies in general submission to pontifical authority.† In fact, an imaginative mind must find it quite easy to picture a set of mirrors in the Vatican so adjusted that, whenever the pope fulfills his wish to benefit mankind, the accessory aim of reflecting upon the world a full-length figure of pontifical glory is always at the same time accomplished.

The pope's followers feel free to take, if possible, even a higher strain than that of their chief. A periodical which has received the official blessing of Leo XIII says succinctly, "The first rule of Catholicism, living and near at hand, is the pope."‡ It records also the conviction that the two great centers of supernatural virtue on earth are Lourdes and the Vatican. "In both places it is understood and felt that Jesus Christ lives and works from God—invisible there in the person of his beloved mother, glorious in heaven; visible here in the person of his vicar, humbled upon earth."§ One biographer speaks of the lamp in the pope's study as "giving forth that supernal light which illuminates both hemispheres," and others freely refer to his public acts as the product of divine inspiration.

Three causes may be expected to perpetuate this order of sacrifices: (1) the admiration elicited by the eminent personality of the pontiff; (2) the plan of campaign, which requires, in harmony with the Vatican decrees, that the pope shall be exhibited at every favorable juncture as a kind of earthly god; (3) the patronage of the pope over all the higher offices of the Church, and the natural ambition of all aspirants for preferment to earn rather his smile than his frown. Meanwhile those who are managing the glorification, or proximate deification, of the pope should seriously consider whether they are not laying a foundation for future damage. A reaction may be precipitated in the minds of the more judicious Roman Catholics who are not willing to

* *Allocutio ad Cardinales*, Jan. 15, 1896.

† See encyclicals of April 21, 1878; Dec. 28, 1878; June 20, 1881.

‡ *Civiltà Cattolica*, 1893, series xv, vol. v, p. 399.

§ *Ibid.*, series xv, vol. viii, p. 547.

go all lengths in man worship. The scheme of sentimental and materialized devotion which seems, in logic and in fact, to be inseparably connected with the project of papal exaltation may work toward such a spiritual atrophy as will leave only an inferior motive power for any kind of religious ends. Finally, the ominous fact of an acute antagonism in the leading Roman Catholic countries between the forces of papal propagandism and the disciples of a radical unbelief may be made, by intemperate efforts of the former, still more prophetic of evil. To reach a practical apotheosis of the pope, at the expense of alienating a large fraction of the more cultured portion of society from all sympathy with positive religion, would be a costly procedure.

H. C. Sheldon.

ART. IV.—HOMER TO-DAY.

THE literature of Greece, like its art, is a treasure forever. Its wisdom can never fail to instruct, or its beauty to delight, mankind. Even if research and criticism had completed their task, yet, as in changeful light on familiar landscapes, new aspects would constantly appear in Grecian letters, and nothing could stale the freshness of its ever-shifting variety.

In the beginning, speaking as human vision dimly sees, Homer created Greek literature. His poems, coming out of the far-away, have, like the Nile, for ages "concealed the origins of their fountains." Many an investigator, like Bruce, a hundred years ago, dancing with delight at his discovery of the Nile spring, has declared with exultation his settlement of the Homeric time, place, and personality. But, as the Nile has been shown to rise far beyond the scene of Bruce's triumph—beyond the great midland lakes, in watersheds still more remote—so the conclusions of more than one literary explorer have been displaced by some new theory of the Homeric origin. Modern discovery has wrought no change in the beneficent river that still broods over Egypt with its watery wings, nor has modern critical debate affected the Homeric stream. It is always the Nile on which we gaze or sail, and it is always Homer with whom we are entranced. He has to-day far more readers and expounders than when, twenty-two centuries ago, Ptolemy Philadelphus founded an Homeric chair at Alexandria and Aristarchus centered upon Homer the labor of the first great school of criticism.

Of the Homeric poems, as of the Book of Job, it must be a matter of universal concession that they are prehistoric. They are unattended by contemporary records. They must be treated by the higher criticism. If the light that is in them be darkness, dark they must remain. It is only a hundred years since vigorous inquiry as to Homer and his poems actually began, and the task seems now nearly finished. The early literary world was trustful, if not credulous. Finding the treasure in its actual possession, it was inclined to the simplest view of its origin. At the first literary epoch in Greece the Homeric poems are already existing, and, in fact, form nearly

the whole of the nation's literary store. It is the era of Solon, when Athens is beginning to be great. The Greek is already a written language, as an inscription found in Upper Egypt, carved a hundred years earlier, fully proves. Pisistratus finds these epics, which are probably unwritten, familiar and delightful to the ear and tongue of himself and his people. Besides these, there is a mass of inferior epic matter taking from them its theme, tone, and movement. Nor need we wonder that a people so intellectual as the Greeks held all in recollection and passed it down orally from one generation to another. Such feats of memory have been frequent, as when, at the beginning of our own century, Duncan McIntyre, a Highland gamekeeper, though unable to read or write, could recite six thousand verses in Gaelic, besides copious poems of his own. Pisistratus wisely urged attention to these ancient treasures and encouraged their recitation, while a commission of his appointing rejected the unimportant mass and edited the Homeric poems. Rhapsodies, epic snatches, and ballads "stitched" to these were generally thrown to the winds. Onomacritus, the chief editor, is believed to have done his work well; and it was surely no easy task. He left the antique clear of the ideas of his own time; and, if he welded many poems to produce the *Iliad* and the *Odyssey*, he did it so skillfully that men of keen eyesight have never agreed as to where his seams and sutures run. This edition was the one used by Greeks in the great days of Pericles and Plato, the one carried in a rich casket by Alexander and read at the tomb of Achilles—that young man of Hellas's fair morning, as Alexander was the youth of its evening. It is, in substance, ours to-day.

During these centuries, the fifth and the fourth before our era, the influence of the poems on Greek thought is immeasurable. Hardly any intellectual product fails to get from Homer something of ornament or illustration. Named or unnamed, he is "the poet." Hesiod, eldest of the poets next to Homer, Pindar, in his triumphal odes, and Sophocles, in his dramas, praise and copy him. His verses brighten the last dream of Socrates and enrich the last eloquence of Æschines. The philosophers trace to him the prevailing ideas, in not only morals and religion, but even in physics; and Plato, though denouncing him as immoral for giving gods mortal passions and

excluding him from his republic for "estranging minds from things real," yet falls into his style and continually quotes from him, in a way showing a reverence involuntary and a fascination irresistible. Homer's poems stood with the Greeks of those days even as the Bible stands with us. Each sect of philosophers found its origin in the poet and claimed his indorsement; however they might differ in interpretation, they at least agreed that in his subject-matter and its treatment one found all religion and morality. Nor was he known in Greece only. Livius Andronicus, the earliest Roman writer, put the *Odyssey* into Latin as the first book from which Roman boys should learn their own language; and thus "rude Rome" was, after a fashion, early familiar with the Homeric strains, the music of Ionic thought.

Here, before critical debate begins, one may ask what is the content and quality of these poems that, from antiquity, have so fascinated mankind. One of their charms is found in the glimpses they give of a rich and suggestive background. Whatever the date of the poems, behind them lies a "pre-Hellenic" stretch of human doings and development. This Homer reveals by allusions and assumptions, as through rifts in clouds or breaks in mountain chains; and it is all the more effective because seen in glimpses only. This background is also evidenced by proof of another, and of a material, kind. At Mycenæ we pass through the gate whose lintel supports those marble lions which are the oldest piece of sculpture in Europe, and we are in the heart of an ancient citadel. On our right is the open-air council room, a hundred feet in diameter, where sat the wise men of the State. On the left are those tombs, inviolable and mysterious for three thousand years, from which have of late been taken the ashes of a royal house, with a hundred pounds' weight of golden ornaments. In the Troad, where the site of Ilium has borne in turn seven towns, the city of Priam and his palace have been brought to the light. Even the contingent of his ally, "the son of the dawn," has been traced to that Hittite empire, so long forgotten, in the east of Asia Minor. All these discoveries, achieved by recent toil and now filling many books and enriching many museums, are but suggestions of the Homeric background. They awaken more curiosity than they appease, and for that reason are of undying

interest. From the dim unknown into which we peer Homer brings royal personages, kings wide of sway, warriors of prowess, sages of wisdom, women beautiful, delicate, and accomplished. These come not of barbarism; men do not gather figs of thistles. The Peloponnesus must have been a mart of many nations, a realm of art and culture, from which Homer gathered, with an artist's privilege, as Walter Scott gathered from the feudal ages, such things as best suited the picture upon his easel. But who were these kings before Agamemnon? Farther back, what manner of men were they who furnished heroes and demigods to mythology and tragedy? Each student in each generation puts the question, but the darkness gives no answer. Conjecture will be, as it has been, rife as to those rich realms of which Homer veils so much more than he reveals; and the shadowy forms of *Œdipus* and *Antigone*, of statesmen, warriors, and fair women, will hereafter, as heretofore, be summoned to fill the pre-Homeric, prehistoric void.

Another of Homer's enduring charms is his perfect presentation of human nature. As long as man's behavior is man's chief entertainment and we reckon nothing human to be alien from us, Homer's men and women will never be dull company. Helen, more sinned against than sinning, her grief and shame softening her celestial charms; *Andromache*, smiling tearfully as a beam from her infant's face gilds her sad farewell to her husband; *Hector*, brave and gentle, the Bayard of that far-off chivalry; *Achilles*, impulsive and passionate more than boy and forceful more than man—these, and others whom time would fail to name, are not artificial people. They are as real as those on our streets to-day. As distance counts for nothing in Colorado air, so, in looking back to Homer's people, we see their smiles and tears, we hear their words of love, of passion, or command, and we are at ease in their company. The height of art is attained in concealing art; the poet makes no visible effort to parade them or to display their qualities. Neither *Hector* nor *Helen* is aware that anyone is looking or listening. "*Hinter dem Gebirge sind unseres Gleichen*" says the German peasant, and Homer shows that behind the ages are people like ourselves. We are their kindred. Their mortal joys and griefs touch us. We reach our hands to them; and all after us will equally realize this kinship.

Homer's presentation of nature also gives his poems imperishable interest. He was fortunate in his locality. In the whole world there are no other such seas and islands, such streams and groves, such fertile vales and towering hills as were his. In this profusion of environment the poet reveled, but squandered nothing. Already the rule of Greek rhetoric was, "Nothing in excess." He had but to open his eyes, and something of nature illustrating something of man was visible. The bee, the cicada, and the swan; the dog, so vile in the *Iliad*, so true and loving in the *Odyssey*; the horse and the lion; the flock on the hillside; the ship running athwart the gray-haired waves—these and other objects make a picture that is worthy in itself, is restful to the reader's thought, and enlivens the transactions of the story. Every one of Homer's sketches of nature, still or stirring, has a purpose, in which it never fails, of illuminating or emphasizing some aspect of human condition or behavior. The illustrations that sparkle through these poems are as profuse as the dewdrops. As the tourist of to-day wanders along the Homeric lands, much of their beauty has vanished, many a charm has withered, man has broken and wasted much; but Homer is verified in this half decay, and one is grateful that in their early freshness there was an eye to see and a hand to preserve to all ages those charms which are like a framing of silver to golden pictures of human deeds.

Thus far in history most great enterprises have involved the struggles and carnage of war. The *Iliad* shows us the marshaling of hosts, the shock of battle, all the pomp, parade, and circumstance of war. Paris, alluring Helen, the most beautiful woman of her time, to Troy, finds all Greece rising to obtain for Menelaus restitution and revenge. Asia comes to Troy's relief. Ten years of struggle follow, intensifying in the tenth; and from Troy's blood and ashes Helen returns, to be again the wife of Menelaus and the queen of Sparta. Such a drama calls out every human ability and rouses every passion in our frames of clay. But the *Odyssey* is a poem of peace; it describes simpler tempers, conditions, and experiences. The poet fearlessly adapts his geography to his story, and in seas, islands, rivers, and continents man is to him the measure of all things. Ithaca to-day is not his Ithaca, nor Corfu his Phæacia, nor is Sparta an easy chariot ride of a day from Pylos.

Odysseus is ingenious, self-possessed, and irrepressible; Penelope is faithful, discreet, and long-suffering; Telemachus is brave, generous, and eloquent. Besides these, there passes before us in the tale no end of persons, high and low, human and divine. The adventures are both amusing and appalling, and all are radiant with

The light that never was, on sea or land;
The consecration, and the poet's dream.

The war of the *Iliad*, with its passions, its heroisms, and its sufferings, the wandering of the *Odyssey*, with its infinite variety—these the ages have counted great in themselves, and too great in their treatment for time to belittle.

The religion of these poems ruled the best days of the Hellenic world, and it adorns and enlivens modern literature. The idolatries of other peoples in those far-off times were gross and cruel; Homer transforms these into fair humanities. His deities are more than mortal, but they are active, intelligent, and sympathetic. He never confuses his divine, any more than his human, personages, or assigns to one what pertains to another. Each is clear and distinct, so that in the days of art they presented no confusing task to brush or chisel. It is not strange that Greek conceptions of the divine crystallized in these poems; here was their religious system, and to accept this was orthodox. The Zeus and Athene of Homer, his Apollo and Artemis, his Muses, his throngs of deities with their varied gifts and graces, formed altogether the most clean, humane, and inspiring idolatry that ever entered into the heart of man to conceive. "An idol is nothing in the world," and the Homeric deities are to us but painted air; yet who would have their bright suggestion lost in the invisible? Do they not stir with life the asphodel meadows else too calm?

Finally, the music of the Homeric verse can never lose its charm. It is like the silvery voice of Arcadian waterfalls or the laughter of Ægean billows. "Twill murmur on a thousand years, and flow as now it flows." Poetry is the oldest recorded form of thought; and the dactylic hexameter, one might think, came of itself to the poet's lips, for in this most ancient of secular verse the rhythm, the undulation, and the energy are complete. No wonder if the chief delight at a banquet was in listening to the wrath of Achilles or the wanderings of Odys-

sens. It was as when one played skillfully upon an instrument—and more than that. The noble men and fair women of the bygone moved along the field of vision; warriors with nodding plumes and clashing weapons, gods and goddesses high and radiant, neighing steeds, and wave-tossed vessels, all in order of time and motion, as on the frieze of the Parthenon, made marvelous procession.

Thus the poems had for ages been the treasure of the Grecian world, giving delight to a people come to be most acute of perception and in taste most accurate and sensitive. They had given rapture to the commonalty and resource and suggestion to poets, artists, and philosophers; they had dominated the religion of a thoughtful community and kept firm hold upon its period of greatest intellectual activity; and at the end of the fourth century before our era, far as they might be from the date of their production, they enjoyed simple, unquestioned, undiminished appreciation.

Then came the age of criticism. The function of the critic is to find and delineate the best that has been thought and said in the world. His task is toilsome, thankless, and often hazardous; for he is condemned when he approves the unworthy, and who wishes his disapproval? The reign of the second Ptolemy at Alexandria saw the true beginning of Homeric criticism. He set himself to make his capital the world's literary metropolis. He began that library famous both for its magnitude and its destruction, and gave the Hebrew Scriptures their Greek form as it remains unto our day. But his chief attention was devoted to Homer; and, though the works of his scholars perished in the first destruction of his library (47 B. C.), yet we know their substance by the notes and comments of others. Of these the first was Zenodotus. He found, united with the *Iliad* and the *Odyssey*, a mass of epic compositions, which he separated and dismissed to oblivion. He divided the *Iliad* and the *Odyssey* into twenty-four books, marking those of the *Iliad* by the capitals of the Greek alphabet, and those of the *Odyssey* by the smaller letters. His rejection of the epic trailers called cyclic poems, from their treating of persons and events "cycling" around the great transactions of Troy, led his pupil Hellenicus a step farther; he rejected the Homeric authorship of the *Odyssey*, counting that the anticipations of the

Odyssey in the *Iliad* were not enough to outweigh the differences in style and spirit. He was the first separatist. Byzantium now sent to Alexandria a careful workman, Aristophanes, whose chief work was the preparation of a well-authenticated text from all the manuscripts gathered by Ptolemy. Then appears Aristarchus, the commanding literary personage of his century. He was a born editor. He reëdited many authors; he wrote commentaries; he gave oral lectures. His *ipse dixit* was absolute with the listening crowds; and, what is remarkable, his decisions have, until within a century of our time, been rarely questioned, and never wholly rejected. He positively assigned the two poems to one and the same hand. As spurious he threw out nearly twelve hundred lines; but what were these among twenty-five thousand?

As Aristarchus left the Homeric poems, so we find them. Many a commentary has been written on them; and in 1488 the new art of printing produced at Florence a splendid folio edition. The fall of Constantinople had now driven Greek scholars westward; and in 1491 William Grocyn, the first to teach Greek in England, began his work at Exeter College, Oxford. From that day Homer has not lacked devotees in England. In 1778 there was found in the library of St. Mark's, at Venice, a manuscript of the *Iliad* singularly complete in text and rich in scholia, or explanatory notes. The peculiar value of these is that they give to modern scholars a fair account of all that ancient critics wrought upon Homer's *Iliad*; and careful search has been made for a companion manuscript giving in like fullness the *Odyssey*. This Marcian manuscript has been the very apple of discord among Homeric scholars. A hundred years of Homeric controversy have followed, marked by close study, careful dissection, lively imagination, and almost national lines of division, as between the scholars of England and Germany. The scholia of the Marcian manuscript showed that the men of Alexandria had not rested on the authority of certified manuscripts, but had freely handled their material, which was about the same as ours, according to perceptions, tastes, and judgments of their own. It was now clear that, although wider views and finer discernment might be attained and new and more truthful opinions might result, yet the age had wrought no change in the subject-matter. In 1795 Wolf, a German, appeared in the field.

He asserted that before Pisistratus there was, not only no manuscript, but no embodiment, of the *Iliad* and the *Odyssey*; that rhapsodists—wandering bards—composed poems, each according to his ability, and recited them upon various occasions, to be thereafter held in memory by themselves and their hearers. The Homeric poems were thus the work of no one man, of no personal Homer, but came of many men's genius in composing and of one man's skill in compiling and editing. The word "Homer," under etymologic torture, was constrained to mean "the harmonizer" or "assimilator"—no longer "the blind" or "the hostage." This theory threw out of the poems all idea of a definite original plan, and made their form and such unity as they have the work of an editor, who, with more or less art, framed what material his hand found to handle. It set men to vigorous thinking and soon gained patrons. Then came Gottfried Hermann, who held that there was a personal Homer, of rare genius, a ποιητής—a creator, indeed—striking out upon the epic path, before untrodden, and composing masterly, but brief and gaunt, poems, and to whose work others added, until the bulk became as Pisistratus and ourselves have found it. Lachmann, through study of the *Nibelungenlied*, found the Homeric "plan" to be an afterthought—a feat of wonderfully good editing, indeed, sixteen ballads being thus harmonized—but that the whole was not a composition of one original writer.

Beyond these theories of "higher criticism" one need make little note of others. Wide and wild has been the range of opinion among the toilsome Germans. Horace of old thought he did well to be vexed when good Homer nods and falls below the high range of his brighter hours. Critics have in this century done more than be vexed. They have carved out and thrown away "un-Homeric" verses, singly and in groups, as coolly as Renan ever said of a scripture text, "This is unhistoric." One cannot here recount the many ways of dissecting and constructing the poems which the ingenuity and industry of the century have devised, until permutation itself seems exhausted. Yet the poems stand, like the Sphinx in the desert, "staring right on with calm, eternal eyes."

The Greek language in Homer seems a very seed-bed of dialects. Here are Ionic—Old, Middle, and New—with Æolisms

and Atticisms. Dorisms alone are lacking, and one might almost look for the *θαῖ ὑπάγω* and *ἐπέφθη* of modern Greek! This variety aids the theory that the poems are composite, the work of compilers and recensionists. The Atticisms are credited to Aristarchus, who believed that Homer was an Athenian. The Old and Middle Ionic appear in Homer alone; the New Ionic is the dialect of Herodotus. The verbiage of the *Odyssey* is quite different from that of the *Iliad*. Only about one hundred and thirty words are found in the *Odyssey* which are not found in the *Iliad*; but many words occur with quite different meanings, and philology would indicate that both poems are not by the same hand. This is the most unmanageable objection to the unity of the poems in authorship. Yet it never troubled the Greeks, for they referred the *Odyssey* to Homer's old age, and so explained all these variations and contrasts.

Of the great scholars of England, Gladstone holds to the unity of the poems in date and authorship. Grote divides the *Iliad*, making from it an *Achilleid* and an *Iliad*, each with its own author, and gives a third author to the *Odyssey*. Geddes urges that one writer produced the *Achilleid*, and another both the *Iliad* and the *Odyssey*. With this that brilliant heathen, Symonds, agrees, while Lang mocks them all. The controversy grows wearisome. But meanwhile the poems, like the heroes of the Valhalla or Milton's warring angels, take their wounds cheerfully, and the morning finds them whole and joyous. Whatever composition of parts the critic's eye may discover, the moral unity of the poems seems indestructible. "The blind old man of Scio's rocky isle" may be a dream, though

Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread.

Yet the feeling will persistently outlive all criticism, however acute and plausible, that behind these wondrous songs abides a far-away mysterious singer whom the world will ever call Homer. English scholars have in general stood by this traditional unity with a liberal feeling. They generously hold that all discord may be harmony not understood, and that the poet, in dealing with affairs involving so many years, places, and peoples, might reasonably have chosen what his art could most lift and illuminate, giving small care to connections and details. Repetitions, inconsistencies, and *nonsequiturs* they find in too

many known authors to reject such as not genuine when found in Homer. German criticism is acute, but the English is more sympathetic, humane, and wholesome.

Research, dissection, and criticism have had upon the Homeric poems, as upon the Bible, an effect which none need regret. Little of prehistoric art has come down to us complete. The Hermes of Olympia is the only surviving original of the great period of historic art. But *forma mentis eterna*. Homer attains an ever higher position. The undergraduate, as with the eyes of the morning, reads him with a dewy freshness of delight; the professor, growing old, ever sees a new charm on familiar objects, as on mountains at sunset. If the poems mock translation it is because the Greek language cannot be duplicated. In reading Dante, though there be many a mighty line, one is perplexed with allegories and allusions. The Homeric poems are as intelligible to the reader of to-day as to the throngs to whom the bard chanted them when, in kings' houses, they had their first hearing. They do not unfold the sacred truth that gives Job and Moses their lofty grandeur. They are human only. Homer, *nominis umbra*, hands them down from prehistoric gloom. Of their own merit they have lived; of their own merit they are imperishable. Grim Wolf confessed that, even with scalpel in hand, he often surrendered to their poetic charm and felt himself borne on in swift delight along a stream of continuity. One must own that no possible number of ballads, not even the Arthurian, though each in itself be worthy, can any more form an epic than a group of architectural structures can form a Parthenon, with its broad outlines and exquisite details. The general movement—with the deeds and words of both the greater and the lesser personages, and all their traits and turns—going on as in a Shakspearian or a Sophoclean drama, inspires the feeling in the reader that the Homeric poems are from one master, whose eye, like that of a shepherd, is upon his wide-ranging flock, and whose voice directs them all, in vale or on hill, by grove or stream of the pasture.

We can but congratulate the student of our day on the ease with which he can comprehend the greatest poet, next to Shakespeare, of all on the fair scroll of literature. Macaulay compared the bleak and meager form of the classics issued four hundred years ago from the Aldine press at Venice with the full, facile

editions which he himself read. Even livelier is the contrast between the *Iliad* which fifty years ago was in the student's hand and the book which he opens to-day. Scholars of two generations have labored, and he enters into their labors. The text is emended by the best that history, philology, and archæology can offer. Excavations and explorations have cleared up many a phrase and allusion once obscure—the Heræum, the very temple near Mycenæ on which the poet's eye must at some time have rested, being the most recent recovery. All these sources of accuracy have been opened to the student in the lifetime of men now living. The perfection of the text, the clearness and aptness of annotation, the copiousness of illustration make, as on a mountain side, the climbing a delight, while the summit loses nothing of its glory.

Had Homer been Christian! St. Paul, so runs tradition, going up from Naples to Rome, turned aside at Posilippo to muse at Virgil's tomb. "*O quem te fecissem, si noveram te!*" came like a groan from the apostle's lips as his great heart felt the poet's pure and lofty genius. Yet must one sigh that so much of the Homeric power is spent on idols which are "nothing in the world?" There is another view to take. In some affecting degree, the whole development of Greek literature belongs to that "mystery of God" whereby he left himself not "without witness" while the fullness of another epoch was slowly coming. There is a glory of the stars, though they fade at the coming of the sun; and that is Homer's own. Besides this, his mythology, though it took from idolatry much of its grossness, is but a part of his achievement. Were it artificial and misleading, enough that cannot be shaken and is noble, tender, beautiful, and true would remain. How can Christianity need, how can it have, an epic? It has Moses and the prophets. It has that marvelous Job, which may be recited or sung. It has the gospels. In all these are recounted the highest possible transactions, with every play of human passion and every phase of human performance. Many a scriptural personage might become the central figure of an epic, were he not so already. To "Javan" and "the isles," as the prophet knew Homer's Ionia and Hellas, it was given to achieve in the night, by the light of stars, a work impossible under the beams of the sun—a work entitling the laborer to say, "We are also his off-

spring," and enabling the night to show knowledge to even the golden day.

For three thousand years all study of Homer has ended in wide and tender reverie, and so it must ever end. The subject-matter of the endless dream is Homer himself. One thing is clear—that our enchanter, like Walter Scott, was first himself enchanted with nature, with gods, and with the ways of men. He was long in training for his work; his vision was quick and clear; he saw the cities of many men and learned their minds; he gathered the choice things of far-floating tradition and of ever-struggling theogony. Then, as his own bees in spring-time from blooming fields come freighted to their hollow rock, so he, heavy-laden with treasure, returns to Ionia to walk by the sounding sea and look forth upon the wine-colored deep. Now come the inspiration and the poet's dream. The muse, like the fair woman in Caedmon's vision at Whitby, bids him sing. "What shall I sing?" "Sing the wrath of Achilles!" Nor does the voice divine—*θεία ὁμῶς*—die to silence in his heart until both epics have gushed forth and, flush with the wealth of dimly known but opulent ages, have begun to refresh and fertilize the literature of the world.

A. R. Hyde

ART. V.—MISSIONS AS SEEN AT THE PARLIAMENT OF RELIGIONS.

DURING the Columbian Exposition it was the writer's privilege to attend seven sessions of the World's Parliament of Religions. In this assembly were gathered, not only representatives of the various divisions of Christianity, but intelligent delegates from the several divisions of heathenism, with many representatives of religions that are neither heathen nor Christian. Never in the history of the world had there been held such a congress. Every man was invited to appear as a "sincere defender of his faith," without fear of inquisition or contradiction. Upon the minds of those who attended the conviction grew strong that Christianity had nothing to fear, but everything to hope; and the Rev. George T. Candlin said, "As a missionary, I anticipate that it will make a new era of missionary enterprise and missionary hope."*

I. Much was done to remove misunderstandings. When Christian workers first went among the heathen they were regarded with suspicion or fear. The heathen could not comprehend the motive of their mission or the inspiration that sustained it. They were inclined to believe that missionaries were the creatures of ambition or the mercenary agents of commercial enterprise or the incarnation of vileness bent on destruction. In India all Hindu families are also Hindu in their religion. For this reason the Hindus supposed that all persons in Christian countries were Christian in faith and practice. When they found that men from Christian countries were the unscrupulous agents of commerce or the depraved victims of vice, that they despised law, that they were strangers to justice and the perpetrators of fraud, they inferred that these men were the product of missionary teaching. They therefore misunderstood Christianity, while they supposed that they were judging it by its fruits. They did not know that it was the lack of Christianity that they condemned; and it was interesting in the Parliament of Religions to hear heathen advocates point out what they regarded the defects of Christianity in a spirit of self-defense.

* *The World's Parliament of Religions*, vol. 1, p. 109.

When the Christian missionary first looks on heathenism he, also, sees it at its worst. He is an observer from the outside, and not from within. The cruel distinctions of caste, the widespread ignorance, the degrading customs, the spirit of sensuality, and the depravities of moral pollution he supposes to be the normal fruit of the religion by which the heathen are known. When, therefore, the missionary speaks severely of a religion that yields such fruits and undertakes to supplant it by Christianity, this is resented on the ground that the fruit of Christianity is also bad.

Until recently the rule has been to show only the contrasts between the Christian religion and others. We have contrasted our light with heathen darkness, our truth with heathen error, our material prosperity with heathen adversity, our emancipated and progressive civilization with heathen bondage to the primitive conditions of social and national life. In making these comparisons we have drawn upon our knowledge of what Christianity is from within, while we have only known the doctrines of the heathen from without. Besides other results, the Parliament greatly aided the Christian and the heathen to see as never before the real antagonisms between Christianity and heathenism. In the future our differences will not be those inspired by mutual animosity, by prejudice, by hatred, and by intolerance; but they will be differences found in the great and fundamental principles that underlie and maintain faith.

II. This ignorance of the East and its religions was openly commented on by the orientals. Thus, they stated that if we knew them we would approach them differently, represent them more fairly, and discover where our faith and theirs reveal a common inspiration and a mutual ground of sympathy. For example, they claimed that we do not understand the meaning of their idols. They say, "Your Roman Catholic Church has material images, and your Protestant Church has mental images, and our idols are only mental images materialized." Manilal N. D'vedi, a Brahman and a member of the Philosophical Society of Bombay, further declared :

It may be said, without the least fear of contradiction, that no Indian idolater, as such, believes the piece of stone, metal, or wood before his eyes as his God, in any sense of the word. He takes it only as a symbol

of the all-pervading, and uses it as a convenient object for purposes of concentration.*

Then he extemporaneously told how a Christian missionary had provoked the wrath of his people, instead of converting them. In condemnation of idolatry the missionary said, "I can strike against your god, and he cannot hurt me." A heathen in the congregation replied, "So I can do things against your God, and he cannot hurt me." The missionary replied, "Yes, he can, and will when you die." The heathen thereupon added, "So will my god hurt you when you die." Both "believed in the existence of a spiritual principle."

Again, Dr. George F. Pentecost, of London, in his address on "The Invincible Gospel," censured the oriental religionists for their criticisms of Christianity, and said that the abuses in American cities pointed out by these men were outside the pale of Christianity. He furthermore declared:

In India among the high caste Brahmans there are at least six hundred priestesses, and every one of these is a prostitute. They are prostitutes because they are priestesses, and they are priestesses because they are prostitutes.†

The next day Virchand A. Gandhi, a Hindu, in a paper entitled "The History and Tenets of the Jains of India," said:

Abuses are not arguments against any religion. . . . There are a few Hindu temples in Southern India where women singers are employed to sing on certain occasions. Some of them are of dubious character, and the Hindu society feels it and is trying its best to remove the evil. But to call these "priestesses because they are prostitutes" and "prostitutes because they are priestesses" is a statement that differs as much from the truth as darkness from light. These women are never allowed to enter the main body of the temple; and, as for their being priestesses, there is not one woman priest from the Himalayas to Cape Comorin.‡

A Brahman monk, Vivekananda by name, a great favorite at the Parliament on account of his candid manner and tolerant spirit, in reply to our conviction that the funeral pyre was a natural product of their religion, said:

The Hindus have their own faults; . . . but, mark this, it is always toward punishing their own bodies, and never to cut the throats of their neighbors. If the Hindu fanatic burns himself on the pyre he never lights the fire of inquisition; and even this cannot be laid at the door of

* *The World's Parliament of Religions*, vol. 1, p. 327.

† *The Daily Inter Ocean*, Chicago, Sept. 25, 1893. ‡ *Ibid.*, Sept. 30, 1893.

religion, any more than the burning of witches can be laid at the door of Christianity.*

They further declared that we have too long been contrasting their most degraded classes with the best products of our civilization—a procedure as unjust as for them to describe our civilization by what can be seen in the slums of Chicago.

III. While these orientals showed themselves intolerant of attacks inspired by prejudice or ignorance, they were extremely tolerant of Christian wisdom, reason, and righteousness. The delegates of the Brahmo-somaj did not hesitate to say that they regarded Jesus as "the greatest religious teacher the world has ever known." B. B. Nagarkar, of Bombay, is a Hindu reformer trying to ingraft certain Christian principles into the old Hindu stock. He said :

The conquest of India by England is one of the most astounding marvels of modern history. . . . The victory of the British, if victory it can be called, was mainly due to the internal quarrels and dissensions that had been going on for ages. . . . It was a state of complete anarchy; and no one could fathom what was to come out of this universal chaos. At this critical juncture of time there appeared on the scene a distant power from beyond the ocean. No one had heard or known anything of it. . . . In those days a white-faced, biped animal was synonymous with a representative of the race of monkeys. . . . It was no earthly power that transferred the supreme sovereignty of Hindustan into the hands of Great Britain. . . . Their deep wailing and lamentation had pierced the heavens, and the Lord of love and mercy was moved with compassion for them.†

In this revolution he discovered for India the blessings of "a divine providence" and said, "I think of Christ, the great Teacher of Nazareth, as a king of prophets."‡ The Rev. Dr. H. H. Jessup, of Beirut, Syria, also, declared that there is a "vast reform party of Persian Moslems who accept the New Testament as the word of God and Christ as the deliverer of men, who regard all nations as one and all men as brothers."§ And H. Dharmapala, a Buddhist of Ceylon, said, "Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this program can be carried out, and the twentieth century will see the teachings of the meek and lowly Jesus accomplished."||

* *The World's Parliament of Religions*, vol. II, pp. 976, 977.

† *Ibid.*, vol. I, pp. 767, 768.

‡ *The Daily Inter Ocean*, Chicago, Sept. 17, 1893.

§ *The World's Parliament of Religions*, vol. II, pp. 1125, 1126. || *Ibid.*, vol. I, p. 96.

IV. The Parliament strongly emphasized the fact that "men must be converted by their veneration, and not by their doubts." Christianity will advance among the heathen, not merely by developing skepticism with reference to their own doctrines, but by showing how the truth they already have is the forerunner of the truth that Jesus has come to proclaim. Mere disproof only drives the specter of superstition out of the house; but it is ready to return to its old lodging as soon as the memory of the disproof is forgotten. The victim of superstition must be made not only to conform to the teachings of Christ, but must be transformed by the renewing of his mind, the regeneration of his heart, and the divine inspiration in his life. We must oppose idolatry; but our opposition should show, not personal animosity, but divine authority. For many years the intelligence of Athens had hurled invectives against the idolatries of the city. Socrates and Menander did not hesitate to condemn the superstitions that enslaved the people. Yet these superstitions remained. "But," as James Martineau puts it, "when Paul, without a sneer, even taking a text from a pagan altar, revealed to them the unknown God and preached Jesus and the resurrection, the doom of the whole Pantheon went forth upon his voice." In presence of the Parliament of Religions it seemed as if the spirit of Justin Martyr was again with the Church to revive his teaching of "the omnipresent Logos"—"the true light, which lighteth every man that cometh into the world." It seemed, also, as though Jesus said, with renewed emphasis, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." And to the devout Jew Jesus again seemed to say, "Thou art not far from the kingdom of God."

Professor Minas Tcheraz, delegate from the Armenian Church, declared that Christianity had brought about a revolution in the ideas of the Armenian people and had pushed them forward in the way of instruction.* And Herant Mesrob Kiretchjian, of Constantinople, described the Parliament as a Beulah land of prophecy which should send forth the echo of that sweet song, once heard in Eastern lands, "On earth peace, good will toward men." By way of this Parliament it seemed as though

* *The World's Parliament of Religions*, vol. II, p. 929.

all religions had come to the golden gate of the twentieth century; and, in obedience to the one God, all prayed, "Our Father which art in heaven," and, with the inspiration of Him who enlightens every man, all sang, "Nearer, my God, to thee."

Certain it is that to-day there is majesty and force in the Gospel as never in the past. It has now a Christian civilization behind it such as the early Church did not enjoy. It is henceforth to be revealed, not in words only, in epistles, in sermons, in creeds, but also in arts, in sciences, in governments, in institutions of learning and of charity, in Christian churches and Christian homes, in refinements and in culture, in material prosperity and in national glory. These features of our civilization amazed the visitors from the East. They could not account for it, but witnessed it until it seemed like an enchantment. The enthusiasm of our people for liberty, for education, and for popular advancement was to them a constant astonishment. Was Jesus the genius that had turned our coal into power and our iron ore into steel, that had made the electric fluid our servant by day and by night, that had given a railroad to every city and a steam engine to every factory? At first they thought that our civilization was purely and only material; but they learned that beneath all and through all there breathed a spiritual life whose inspiration was none other than the Christ.

In these auspicious times it is our privilege to do greater works than have been accomplished in all the past. A goal is before us that cannot be attained by singing hymns, by partaking of the sacraments, or by the ecstatic uplift of prayer. But if we will be the successors of the apostles, not only in time, but in spirit, will, like them, count it a privilege to sacrifice, to suffer, and to endure as seeing him who is invisible, and will now go and "preach the Gospel to every creature," we shall see Jesus entering into his heathen inheritance and taking possession of the uttermost parts of the earth.

H. R. Bender

ART. VI.—PROGRESS IN THEOLOGY.

THEOLOGY is the science of God. It is a human science, though it deals with divine being and supernatural things. Its concepts are not inspired. They may be based upon inspired revelation, but as parts of a formulated system are not themselves of inspired origin. Man does not create the facts on which any science is based. The stars and their laws afford the basis of astronomy. Matter, in its constitution and affinities, furnishes the facts on which the science of chemistry rests. Progress in these sciences does not involve any change in the laws which govern the stars, or any alteration in the methods of chemical action. Is theology a progressive science, or is it a science which is complete and unimprovable?

If progressive, it does not involve change in the truths on which it is based. Theology is not to be defined in strict accordance with its etymology. It contains more than the simple doctrine of God. It has been called "the science of the unfolded, objective self-manifestation of the divine Spirit in the phenomenal kingdom, a practical science which develops progressively and side by side with that kingdom." It is divided into natural theology, which includes those manifestations of himself which God has made in the physical universe, and revealed theology, which relates to those disclosures of himself which God has made in written or spoken word. Evidently the field is wide upon which the student enters when he begins the study of theology, too wide a field to say that in it there is no progress, no higher step succeeding lower.

Ideas grow, both in men's conception of them and in their apparent relations to each other. They may not, at the first presentation, appear in their just proportions. We often see, in the beginning, but the adumbration of an idea. The idea itself is hidden and comes into view later. There is more in any idea set forth in the Scripture than appears in the particular presentation of it which is attempted. Without doubt truth is something which has exact dimensions. Man's failure to comprehend it is due to his finiteness, and not to any lack of definiteness in the truth itself. A mind broad enough can go round the truth and view every aspect and angle of it. It is not a

misty, hazy kind of thing. It is a definite something. It can be scrutinized and recognized. But this will take more than time, for the finite mind; it will require eternity. Ideas are but phases of truth. They come to us disjointed and without their bearings upon each other being fully perceived. It is impossible at a glance to discover the relations of all ideas to all kindred truths. A second look is necessary; eternity will be consumed in the task. The comprehension of truth depends not a little upon the amount and kind of knowledge we have. But this knowledge is variable, both with the individual and with the race. It increases. It is more to-morrow than it is to-day. Measurements of ideas must therefore be liable to change. As the mind advances, with increasing knowledge, in its power to grasp truth, it will perceive larger parts of ideas presented. With changing circumstances ideas will present themselves to the mind in changing ways.

Even if all spiritual truths were revealed in the Bible, time must elapse before the mind of mankind could comprehend these. Time is necessary for the combination of the aspects in which an idea presents itself to different minds. At first, revelation will wear almost as many aspects as there are minds to view it. These may at first appear in conflict. They are diverse, if not seemingly contradictory, and only by study of their settings and promptings can they be shown, or be believed, to be phases of the same, or harmonious, truth. Who, for instance, without knowledge of the purposes and circumstances of the divine speaker, could reconcile with the fifth commandment Christ's words, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple?" Partial knowledge would make it appear that here was flat contradiction with other express commands. Larger understanding of the Scripture brings manifest harmony. Scripture is light upon Scripture. The accumulated results of Christian scholarship clear the atmosphere that this light may shine.

Truth is a crystal. It is perfect and fixed. It is subject to no law of change. But knowledge of truth is in a state of flux. Truth is that for which we search, but which we do not fully know. Phases of truth are what we deal with in all

discussions, and these are unstable, because more or less incomplete. The finiteness of human knowledge makes Christian thinkers restless. It is the restlessness of life. It is a good thing to set old faiths in new light, when there is any new light to set them in. And how can there be any doubt that this new light will shine forth? It comes with every new discovery of a principle in the natural or spiritual world. For no fact lacks its bearing upon every other fact in the universe. "A falling leaf shakes the sun." The correlation of forces is such that no particle of motion can be lost. Each factor in the universe has its relation to all others.

New discoveries enlarge the boundaries and increase the contents of theology. God is the author of all things. As Creator his relation to all is such that each fact is a light upon his character, an index of his nature, a commentary upon his power. The growth of knowledge concerning the intellectual or the physical world is, therefore, a contribution to theology. It shows God in some fresh way, and so adds directly to the sweep and substance of theology. It cannot be said that such facts are of equal importance and force with the more direct statements of Scripture, but they have their bearing upon the interpretation of Scripture. It will be sufficient proof of this statement to call forward the familiar change in the interpretation of the first chapter of Genesis. There is nothing in the text to show whether *יוֹם* means an indefinite period of time or a day of twenty-four hours. One meaning will fit the Hebrew word as correctly as the other. The narrative reads with equal sense either way, to one not possessed of knowledge from some outside source bearing upon the situation. Geology, a late-coming science, brings at length the story it has read in the rocks. As plainly as the rainbow is penciled on the sky is that story written upon the stony leaves of the old earth. It says that long ages elapsed during the various stages of creation. Century was piled upon century before the earth, peopled first by lower forms of life, was ready for man's abode. The story is written in the rocks by the One who gives us the Bible. Its authenticity cannot be questioned. The Creator certainly wrote this message, which comes to us as he wrote it, unaltered by the hand of man, to tell us what he did in the times of which the Pentateuch speaks when it describes the creation. With

this new light we can tell what *עֵי* means. It cannot mean a day of twenty-four hours. It is only ignorance that ever led students to give it such a translation. If men had known God's ways in nature they never would have read such a blunder into his book. As his ways in nature are better known his book will become a clearer word. Men know more of God as they study and know his works more fully. Theology is thus necessarily improvable because it is a human science; for if human it is marred by errors. The gradual discovery and correction of these errors constitute a part of the progress of theology.

Further, we may not unnaturally suppose that God treats the race somewhat as a father treats his child. The child's brain is not submerged with a deluge of knowledge. God does not overwhelm men with truth. Something is held back. The race advances in its capacity to comprehend. Outlines of truth are given at first. Later revelation gives fuller details or adds higher truths. Some Bible doctrines appear at first as mere hints, and later shine out full-orbed. Growth is manifest in the Bible from first to last. The scarlet thread of vitality runs through it. How it grew we cannot say so well as that it had an orderly development. Who can tell just how God influenced the men who wrote it? The attempt to do so has involved endless dispute, and will always do so. How far were the writers dominated by the Holy Spirit? They were something more than amanuenses. There is a human element in the book, yet the writers did not speak by their own authority. This is nearly all that can be certainly affirmed. But, however produced, the Bible shows the gradual unfolding, or development, of the greater truths before the minds of men. God's method of teaching Israel is characteristic of the whole. The Hebrews did not know much else than how to mix mud and straw, and mold them into bricks to be dried in the sun. Their slavish toil and the superstitious notions of the Egyptians had debased their minds. It was impossible, all at once, to make them understand the nature of God and the destiny of the human soul. God began with them as children, and gave them but one glimpse of himself. Moses was perplexed as to the way in which he should begin to teach his brethren. "What shall I say unto them?" he exclaims. God replies, "Thus shalt

thou say unto the children of Israel, I AM hath sent me unto you." This simple idea of the divine existence was the nucleus around which there was to be afterward gathered in the minds of the people the attributes of the divine character. Goodness, holiness, and justice were each, in turn, made known as traits in that character; and, finally, when the new dispensation dawned and God's Son suffered for men, there was made the much fuller revelation of God's love and mercifulness.

In the Old Testament the idea of immortality appears more faintly than in the New. The seer of Uz talks of a Redeemer, one who shall come before his life closes. He looks for a helper who shall cure his boils, punish his enemies, and restore his cattle. There is no doubt a hint of future life in his words, which he himself sees dimly, and which is plain to us because of all that has since been revealed. But Job's thought of the future is in the form of an unanswered question. Were there, until later times, clear ideas among the Jews concerning personal immortality? They talked of high national destiny, but spoke of the grave as the goal of the individual. To say that their silence upon the future life can be accounted for upon the ground that it was so familiar as to be taken for granted does not meet the case. It is more rationally accounted for by saying that the circle of revelation was not complete. God had some truth yet in store for the human mind. The time for the fuller revelation came, and Christ "brought life and immortality to light through the Gospel." The partial knowledge of the Jews on the question of life after death is not surprising. The process of unveiling the supernatural world was just at its beginning. Spiritually, the race was in its infancy. Even lesser truths were but partially comprehended. The Hebrew ideas concerning slavery, marriage, and divorce were not God's ideas. Their practices in regard to these matters were tolerated and passed over in silence, simply because they could not be brought at once to the high standards which were given to them later. The light was less full then than afterward. God's mornings do not dawn all at once, but come at first with twilight. Between the rugged lines written by Moses and the luminous pages of Paul's epistles there is certainly an increase of light.

Christianity is adapted to all ages. Its text-book, the Bible,

presents new phases of truth when read in the light of new conditions. In the apostolic days there was progress in the understanding of doctrine. The Joppa vision gave Peter a new view of the teachings of Christ, an essential widening of his views. At first our Lord's disciples could not grasp the idea of a universal spiritual kingdom. They had pictured for the future a temporal, Jewish kingdom, with Christ upon the throne, and themselves occupying the chief places about him. It was a slow process to lead them out of the mazes of Jewish selfishness.

Each age produces its thinkers, who read God's word more candidly, and give to the world advanced views of the truth. When John Wesley began to preach in England the pulpits of the Church were proclaiming the fiction of a limited atonement. Christian life was at a low ebb. The masses of the people could not be roused to repentance. They said, "Perhaps we are among the foredoomed. We must shortly go to hell anyway." So they sat inert. But when Wesley began to preach free grace and free will they said, "That means hope; that means obligation;" and they bestirred themselves to become Christians. This sounded like new theology to them; and so it was—not new in the sense of being just created, but new in the sense of being just practically discovered. Wesley did not make the doctrines of free will and free grace, but found them, where they had been overlooked, in the word and in the world of God—as old as creation itself, yet as young as the young hope which now sprang into life in men's hearts everywhere. The battle for these advanced ideas was a fierce one. The forces arrayed against each other seemed unequal. But Wesley's courage was inspired, not by the number of his followers, but by the strength of his convictions. He rained savage blows even upon his yokefellow Whitefield, who clung to the old Calvinistic views. Finally the victory was won. The effort recently made to revise the Westminster Confession is the beginning of the end of this forward movement in theology. The fiction of a limited atonement is practically gone. The idea of infants in hell is rejected everywhere as simply a horrible figment of the imagination. The idea of damnation without representation is regarded as a monstrosity in theological thought. As the murk clears from the air we

find that most of those who were against us have come over, and have been firing their guns at the fortress in which they themselves were once intrenched, until its walls are battered down. The Wesleyan movement marked a distinct advance in theology. Who dare say that in the future there will come no clear-headed, warm-hearted, candid seer of God to lead men to a larger understanding of the truth—one who, though receiving no fresh revelation, will see more clearly the relations of the thousand messages of God already spoken, and will interpret them more fully?

It is simply a question of interpretation. A truer exegesis will bring us truer views. Exegesis is a garment of the crazy-quilt pattern. It has been made to cover a multitude of sins and sinners. Those charlatans who have added times and times together, and then glibly told us when the world would end, have not been the only grotesque exegetes. Origen was the chief offender in his age, and his methods are poisoning the minds of men to this very day. All Scripture, he thought, had three senses. The first was the apparent, purposely full of imperfections, like the body. The second was the moral sense, as superior to the first as the soul is superior to the body. Then there was the mystic sense, hidden from all but the few, and superior to the other two as the spirit is superior to the body and soul. Ever since his time men have carried mysticism into the study when they have gone to examine the Bible, and into the pulpit when they have gone to preach it. The Bible is best read through the eyes of common sense. But it has taken the world a long time to find this out. So it has happened that the man who knew no Greek, but did know God and good old Anglo-Saxon, has sometimes come nearer the truth than his learned neighbor. The new exegesis is one of candor and common sense. This kind of exegesis is rubbing many human thumb marks from the sacred page. Christian scholarship, as it ripens, tends toward unity, because it works away from personal and sectarian bias.

Progress in theology does not imply errancy in the Scripture. We must believe in an infallible word. Many supposed errors have disappeared in the light of thorough investigation. Archaeological research has cleared up many a doubt. Progress in theology, instead of involving the errancy of Scripture, has

diminished the belief in such fallibility. Why may not the creed of to-day be found faulty? It is but a human symbol. Each of the historic creeds is colored by the controversies of the times in which it was born, and controversies always emphasize extremes. Some things have been established. If true to-day they will be true forever. But the advancing mind may find a lack of room in present formularies. It will be necessary to expand at some points. The restlessness of Christian thinkers, the certainly incomplete character of human knowledge, the presence in the world of a leavening truth which has not yet wrought its complete work, and the manifest evolution of doctrine throughout the history of the Church, make it sure that the demand may come for at least a partial restatement of Christian doctrine. The new statement will be both Calvinistic and Arminian. It will magnify grace and the divine sovereignty, but will not minify man's free agency. It will proclaim salvation through the atonement of Christ, but with no added theory to explain the mystery of redemption. It will declare faith in God's mercy, but will not minify his justice. The office and work of the Paraclete will be more emphasized. Eschatology will be less materialistic. For men to pause where they are would be to conclude that differences are contradictory. The human mind has apprehended differentiations of truth, but has not yet reached unification. Antithesis precedes synthesis. The drift of thought is toward deeper and broader views, by which different particulars will be seen to be but different phases of the same theological truth.

Richard G. Hobbs

ART. VII.—CONSCIOUSNESS AND CHRISTIAN FAITH.

CURRENT literature still doggedly asks, Is Christian faith grounded in reason? This question is seemingly legitimate; but it is really an affront against Plato and an assault on the validity of all knowledge. Why interrogate the ground of Christian faith, in distinction from faith of any kind? Evidently the problem is raised by certain preconceptions. These disclose at once that peculiar egotism which makes one man's subjectivity the basis for agnosticism, while relegating that of another to the region of delusion. *Credas quia absurdum est.* The question implies, at the outset, opposition between faith and reason. But definitions should be determined by received thought. Such antagonism ejects from faith its most vital element—belief founded on facts. Faith issues from correct belief. Belief is correct only when grounded in reason. Christian faith and faith of any genuine sort differ merely in subjects. The subject in one case may be God, in another meteorological predictions. In origin and process the acts are one. The last resort of the analysis is mind. Both phases are legitimate contents of consciousness. If not, why not?

Beyond itself mind knows nothing in greater certainty than that of indubitable probability.

Knowledge is the certainty that our conceptions correspond to reality or to truth. By reality we mean any matter of fact, whether of the outer or inner world. By truth we mean rational principles. By certainty it is plain that we cannot mean any thoughtless assurance, but only that which results from the necessity of the admission.*

But how be sure of the certainty? We can know nothing to the degree that its opposite shall be impossible (for how determine the grounds of the impossibility?), except the reality of consciousness. This is true, in a sense, of such primal forms of knowledge as space and time, inasmuch as mind knows these only because it first knows itself. The "vasty deeps" outside of consciousness are accepted as they appear rational. Sanity demands belief in what lies in consciousness as, at least, formal actuality.

* Bowne.

But indubitable probability has the highest value. Sanity demands belief in externals as realities because of the laws of testimony. Mind knows itself. It believes in a universe. This belief is grounded on facts. The facts are assured by the laws of testimony. Evidently that testimony which certifies to the thinker his own personality, the existence and general trustworthiness of his senses and mental faculties, and the correctness of his perceptions and judgments may be valid with the religionist, no less than with the scientist. If not, why not? That this was as true in Plato's case as in Paul's argues nothing except an appeal to the facts. Nor can it be good discussion to urge the difference between the so-called facts of revelation and the so-called facts of nonreligious knowledge, or to set up the methods of physics as more rational than the methods of theology. There is here no question as to kind of facts; the sole question concerns the relation which any fact sustains to consciousness. How is any fact known? Mind knows directly no visible fact. The visible is only an inference. Every conclusion of thought is the result of a previous separation of the visible from the invisible. Of the invisible there is what is in consciousness and what is not in consciousness. What is in consciousness is known directly. All the certainty that can attach to the term knowledge obtains here. But such certainty obtains nowhere else. The visible and the invisible outside of consciousness are matters of inference. They are believed in on evidence. And this is true whether religion or physics be the field of thought. The last resort of all investigation is a place "dark with excessive bright;" yet it is in the laws and phenomena of this region that the problems of the schools and of Christianity must find their classification and solution.

Meanwhile, language is ultimately only a convenience. Below all definitions lies truth, incapable, whatever its name, of being entirely precipitated, or at all of being dissolved away, and serenely undisturbed by academic addresses and knightly tilting of reviews. It is a pity that men mistake their dictionaries for revelations and their egotism for inspiration. The consistency and authority of thinking and its results demand for consciousness a scope wide and genuine enough to admit religious facts and their evidences, and a testimony so unhampered by theories as to place belief in those facts and evidences

by the side of belief in the facts and evidences of the schools. Otherwise, every man is his own encyclopedia, and uniformity in reasoning merely a caprice. For, whatever the subjects appealing, consciousness can only be one in the same individual; and this unity must declare, tentatively at least, for the legitimacy of the contents of Genesis, the gospels, and epistles, no less than of geology or philosophy. Suppose the appeal be to a "believer." The facts, on both sides, are arrayed, the testimony "finds" consciousness, the issue is belief; for the evidences "find" one indivisible court, and the processes giving conclusions are absolutely identical. In the sense of this paragraph I am unable to reach belief in Christ in any other way than that in which I reach belief, say, in evolution. If the mind knows anything at all it knows all facts not of itself in the same way.

Religious belief is, therefore, thus far, legitimate, or both reason and belief are wholly arbitrary and inextricably blended with "personal equations." But the nature of mind ought to go for something; whether material or immaterial is here indifferent. In either case, it is not anything outside itself. But the outside is a composite of facts. No one has yet discovered its boundaries. It is evidently impossible to catalogue its qualities and kinds of facts. And it is sheer egotism to deny any fact because of its kind. Religious facts are possible. Consciousness is one; the rise of belief is one process; facts vary; all facts must have a standing in court. Otherwise, mere denials of any facts are equivalent to proof. But this is intellectual suicide.

Two things now come forth: will, and its deposits outside of consciousness. From the watchtower of will mind discerns what are called cause and effect, say, in friction and heat. We play with words when we say "invariable antecedence." For what originates that phrase? The attempt to explain the effect. This "attempt" is only another putting for "seeking the cause." Hume sought to do away with cause because his mind demanded an explanation of effect. The phrase "invariable antecedence" simply veiled the demand; friction and heat observed, it leads to friction willed, producing heat. This is contingent, for wherever will exists it is free. Experience tears the veil "invariable antecedence" away, and dis-

covers—causation. The numberless decisions of experience create and recreate small worlds of its own. Here is something irrefragable and prophetic. It is the birth of the idea of causation. Outside of consciousness there are no data for that idea, for observation must take its facts to consciousness before the idea can arise. Experience furnishes any number of series of phenomena called cause and effect. Between any series and the man there is absolutely nothing. But will forces a nexus. Consciousness then embraces two things—a personal thinker and causative power.

It will not be disputed that reason enables mind to apprehend and understand somewhat the worlds of its own creation. Within the limits of these worlds it is capable of producing something, and it is capable of producing everything. But there is a universe which is not of its own creation. What caused it? It is contingent, according to laws of thought, for its nonexistence is possible. It began to be. But a thing beginning necessitates a beginner. This is so in the laboratory and the court of justice. Why not in theology and philosophy? Inertia is king until will conquers him. As consciousness recognizes cause in the little worlds of experience, so cause must be found in that vaster universe. The cause in the one case is will. What else is it in the other? Inertia is king till will conquers. A somewhat which is kindred to the smaller creator must lurk somewhere between nothing and a universe. The theist deposits in the word "God" the infinity of his own personality and causative power. This process is legitimate, because it explains. The explanation gathers all causes into one, and finds for the universe a Being who is capable of causing something and capable of causing everything. If mind is the explanation of the small worlds of experience because it is adequate and comprehensive, it is rational to fix upon a similar infinite Being as the explanation of the universe, because such an One can be conceived as adequate and comprehensive as the cause of all. If not, why not? It is difficult to see why we must be forever crying "*ignoramus*," unless men are fundamentally different in the grounds of their natures, or unless "*ignoramus*" is a legitimate case of "personal equation." But no; consciousness is one. The facts are the same for all. Mind rationally gazes beyond "fire mist" and "promise and

potency," and declares, "I am a cause." Why not a cause beyond "mist" and "potency?" This question gives it the right to blot out "ignoramus" with "*credo*."

Either God is, or man is not; otherwise consciousness is an utter deception. That is, *a* God. The definite article lies beyond. Discussions of cause, first cause, the unknowable, infinite force, the world-ground are only additional veils thrown over consciousness. They simply show what mind is searching for. The investigations ultimately assume such forms as to defy denials and posit personality in worlds. But, arriving at an order of things which is the least superior to, or different from, a hard mechanism—and all resolutely refuse to look at the universe as they look at a locomotive, fired, but without driver, and invariably slip something into the former which is not in the latter—the function of reason as supporting religious belief, and therefore faith, is as authoritative as its office of determining causes in the realm of physics. The fact that both belief and faith must be located in one common ground, which can exclude the impression of no phenomena, and hence none of the "substance of things hoped for," nor "evidence of things unseen," reveals the true relation between faith and reason. The acquiescence of religious faith is logical if it have sufficient grounds. To blandly insist that it has not, because evidences do not support belief, is merely to turn to the facts a blind eye. Assuming it to be impolite in the agnostic to deny the theist's facts, as well as an assertion of superhuman knowledge of an entire universe, the question occurs, If religious faith has not sufficient grounds, what kind of faith has? What kind of rational conclusion has? Whatever the authority of revelation or the limitations of the human understanding, Christian faith claims to be bound by the laws of reason, because issuing from belief based on evidence. No question of comprehension is involved. We apprehend some meaning in words, though we may not be able to grasp all they connote. If comprehension is to fence out religious knowledge there is an end to all knowledge, and even consciousness becomes a myth. To dogmatize things out of accepted or possible knowledge because they are greater than thinkers is no more legitimate as to religious fields than it is as to scientific. The goal of good thinking is the reconciliation of possible facts with known facts,

the removal of logical contradictions, the establishment of truth in consciousness. Certainly, nebulosity is not that goal. But here the entire rubric of Christian truth makes its appeals. And, until some thinker arises who embraces intellectually all that is, has been, or may be, and, therefore, can point out to us just what are facts and evidences and what are not, these appeals must be as authoritative as the appeals of any truth not religious.

All legitimate belief may develop into biblical faith. "In all cases faith is a reliance, not directly upon our own reason or upon ourselves in any way, but upon the reason, the word, the wisdom, the goodness of some other personal being, and the proper office of reason is to see that we have sufficient ground for such reliance."* This definition was written with an end in view and is, therefore, suggestive only. There is faith and faith. In order to reason at all there must be belief (and faith) in mental powers; and by means of this belief (and faith) reason deals with facts, and thus induces further belief (and faith) in certain conclusions. The conclusions may embrace personal existences, together with their doings. It makes no difference if the personal existences are infinite and, therefore, in essence unthinkable. Let him that is just courageous enough *not to know* fetch up a concept of a finite (recognized) person. Some minds discourse about atoms, forces, infinite lines, infinite space, infinite duration. It is all simply word-storage. Yet it is perfectly legitimate. It is legitimate to talk about the infinite unknowable, if only you do mean something. The use of the word implies some knowledge. Belief based on evidence stores in the word such knowledge. Belief stores "Jehovah" or "God" similarly. The question is, and it is no other, What are the evidences that these words represent an existence? Reason deals with these evidences, belief recognizes the conclusion, and faith reposes in God.

There are those who insist that they apprehend in consciousness inner evidences of God when reason has exhausted those external evidences which others decline to entertain. There are those who reach, partly on inner evidences, a belief in the general system of Christian truth. They are conscious of certain processes obtaining after stated conditions are fulfilled; and these

* Hopkins.

processes surpass in demonstrating value those which issue from external evidences. Here are some facts of consciousness which imperiously demand to be catalogued as facts. To deny the validity of this belief (and faith) is superciliousness, or it is irony; it assumes the superiority of the denier, or it concedes that of the believer, while covertly intending the opposite. No one can read Huxley or Draper, when they are not brutal, without discerning this attitude. Let us inject the Christian system into Hamilton's definition of science, as a "complement of cognitions, having in point of form the character of logical perfection, in point of matter the character of real truth." The fitness of the application is denied or questioned; that is, it is denied that the complement of cognitions concerning God, moral laws, the soul, Jesus Christ, and redemption has, in point of form, logical perfection, and in point of matter, real truth. In other words, the whole question is begged on grounds of impossibility of proof. But by what canon is any truth thus barred out? It is a question of facts. It is more—it is a question of intellectual consistency and courage. It is easy to say that these inner facts of consciousness, forgiveness, moral changes, emotional excitations, spiritual apprehensions are imaginary. But the epithet "imaginary" will hardly take the place of reasoning, and is scarcely potent enough to sweep away the facts. When obedience to the requirements of a system of life invariably brings into consciousness certain clearly defined and uniform states, the states are entitled to be called facts, and the facts logically support belief. If there are those who never find the facts it argues nothing except a want of the conditions. To question the facts outside the conditions is to establish an arsenal for the annihilation of science.

The facts of Christianity, both historical and experimental, cannot legitimately be slurred over. They demand explanation. Good thinking must determine their truth or falsity. The deductions arising from them invite examination in court. They simply ask that in the examination three things be observed: that the historical facts be determined on historical grounds, that the moral facts be determined on moral grounds, and that the offices which reason, belief, and faith hold anywhere obtain here. For, as in all knowledge, the religious materials are a mass of facts and deductions therefrom.

Not one of the doctrines essential to Christianity fails to endure these tests. While the subject-matter of religious differs from that of scientific belief, the formal processes of reason are the same. For example, the formal process of reason which convinces as to gravitation does not differ from the process convincing as to the existence of God. Belief in God issues from a study of known facts, and is the deduction of a hitherto unknown fact. In process, the arguments *in re* geology, biology, astronomy take the same molds with those involved in the cosmological, the ethical, the historical, the biblical, the experimental, and even the teleological, arguments as to a Supreme Being. The facts themselves, not excepting some of those which lie directly in consciousness, are results of previous deductions. This was as true concerning Newton's apple as Paul's vision on the Damascus road. It is so with all the fundamental facts of Christianity.

No one disputes that Christ lived. But the facts which show what kind of life he lived and what kind of being he was are in the same order with those which show what kind of being was Charlemagne, and what kind of life he lived. I am speaking now of the historic facts. As to the supernatural facts, they are to be determined as facts by the testimony of the historic facts, just as the assumption of the iron crown is to be determined by the historic facts. At present there is a loud insistence that the Bible be studied like any other book. So with Christ. Very good; then let the historic facts determine, on the laws of testimony admissible in any other case, the supernatural claims. If reference be had to Christ as present to the believer's consciousness, the facts supporting that belief belong with other facts present in consciousness, and can only be questioned by begging the question. If the historic facts demonstrate his claims (just what they are is a matter for criticism or exegesis, and not, at least primarily, for philosophy), the facts attesting personal presence must be reasoned about as are the facts attesting any personal apprehension—that is, on moral grounds. In dealing with Christ, the Son of God, we have to do no more with the unknown or unknowable than in dealing with any other person. All the facts in consciousness must be referred, for interpretation and authentication, to the historic or present external facts. Testimony simply asks a hearing

unprejudiced by the subject-matter in hand. The miraculous and supernatural elements cannot be passed by as impossible in any conception which posits God in law and understands by law a universal and intelligent mode of action; and if some one says he cannot do this the answer is, He is not compelled to do so, for it is not a matter of compulsion, but of rationality. And further, the facts which cause mind to posit God in law and interpret law as a mode of God's action are of the same order with the facts which cause mind to posit gravitation in matter and to interpret it as a method or mode of matter's action.

Miracles cannot be ordered out, either by notions of possibility, experience, or expediency. To assert that nature has no room for miracles is to assert for some men what no man has—an adequate knowledge of all her laws. To insist that miracles are contrary to experience is to assume that one man's experience is identical with every man's experience. To aver that miracles are not needed is to claim magnificently egotistic wisdom as to the government of this universe. Miracles maintain a formally rational basis, thus: law is a method of divine action; Christ is an historic being; his character is inconsistent with self-deception or knavery; contemporaries witnessed his life; their character and the purity of their recorded testimony are similarly inconsistent with self-deception or knavery. At the present hour there is, after all, only one question worth considering—the ability of Christ's disciples to see aright and report correctly the subject-matter of their testimony. In determining this question the surreptitious introduction of the impossibility or indemonstrability of supernatural manifestations is the poorest kind of beggary. The records may answer as to the disciples' ability. The records present the facts, whatever these may be. The facts in the records show that these men portray a character utterly beyond them, in spite of their ignorance, their Jewish prejudices, and a natural bent to magnify or distort, and that they have made statements which the laws of human nature declare beyond the power of creative imagination, yet containing the germs of a philosophy of being as foreign to their natural capacities and the age in which they lived as Darwin's theory of origins or Kant's categories are beyond the people of darkest Africa. Nor does it solve the problem to transfer the authorship to later years. These propositions are true even of a deferred author-

ship. The four gospels are naked of the signs of fancy, unless anything supernatural is fanciful; and that is the old beggar. Arnold's *dictum*, that Christ was so far above his disciples that they could not have correctly reported him, is answered by the fact that they (or some others?) did report him as they did, in such a way that, if their report was not correct, we have the problem of explaining how he was reported at all.

Here is a greater problem than miracles. Miracles fit into a system of thought at least formally rational; while Arnold's supposition can be made to fit nothing, but is a tremendous strain on what we know of human nature. Is the record of Christ one in which healthy, honest men, by no known law of human nature, blunder into an accidental portrait, with statements, events, and truths severely sober and absolutely beyond their power to create intentionally or unaided? Is it all a blunder? And in answering the question must we forever insist that the writers were either not healthy or not honest? Other honest men have been deceived. But error does not disprove truth; it clears away the evidences. And it is not a question of error in general, but of this particular error. Never before was such a blunder. The record is unique in the total absence of those badges of legend, imaginative growth, religious accretion, and oriental or human propensity which accompany error, unless, again, the supernatural is, *ipso facto*, such a badge—the old beggar once more. The fact that the gospel writers transcend themselves brings it out clearly that they have reported truth or blundered into the sublimest ideas and the most matchless picture. How they could thus blunder into what has caused an intellectual war of nearly twenty centuries, and into a system which enshrines the greatest force of earth's life, is a question so astonishing and so straining to the laws of life and good thinking that the questions of miracles and God manifest become merest child's play beside it. There is now but one problem for sages—to harmonize this astounding phenomenon with sober reason and accredited human nature. It seems easier to accept the record than to accomplish this unique task.

Beyond these lines rises the massing power of Christian evidences. No system of thought can be fairly judged by a study of isolated details. The study of an insect has small relation to physical life as a whole. If an extended view is essential to

a true grasp of nature, equally essential must be an effort to view religious truths in their entirety. The study of isolated details misses the effect of the whole upon the parts. To know the part it is necessary to allow for the influence of the whole. In moral things it is truer that the whole creates the parts than that the parts constitute the whole. It is impossible to convey a true impression of the whole by any isolated dealing with its components. If the one fact investigated remain a seeming contradiction, if its evidences, detached from those of its companions in the vast array of moral facts, seem inconclusive, it is apt to be denied as a fact, and this denial affects every other fact in turn. And yet the massing power of the whole may be the one thing necessary to the conclusiveness of the evidences under consideration. German rationalism multiplies instances. Christianity stands not by one fact, or by several facts considered separately, but by many, collective and relative. The nature of Christ does not rest upon miracles alone nor upon what he said of himself alone. A rational view of Christ is a complex result of mutually supporting and supported evidences. So of each great truth. It is true the study of details prepares for the study of the whole, but the massing force of the whole system is a factor returning upon the details, the value and validity of which are legitimately to be insisted upon. For, after all, only in those moods when the stress of thought over details is stilled in large outlooks, which forget the details in the immensities, does Christianity find its opportunity. Here appear the experimental evidences. In these moods Christian faith, as distinguished from belief, is born, and becomes the "substance of things hoped for, the evidence of things not seen." But the foundations are facts, and deductions therefrom come along by the same formal processes of reasoning that precede rational conviction anywhere.

Frank C. Haddock.

ART. VIII.—THE MECHANICAL CONCEPTION OF THE WORLD.

AMID the many conflicting theories as to the origin of the universe and its wonderful phenomena, the mechanical conception has been more largely adopted, by those who have rejected the teachings of a biblical theism, than any other recent anti-Christian explanation. To solve the problems which gather around the far-reaching realms of matter and mind and to lessen the burden of mystery which those problems contain, the endeavors of the ablest investigators have been directed from age to age. Without exaggeration, it may be affirmed that, after half a century of discussion, the best that the mechanical theory has to offer as an explanation of the universe has already been presented in the teachings of its ablest representatives. The demands which that theory makes upon the common intelligence of the race and upon the best instincts and convictions of our mental and moral constitution surpass in magnitude and difficulty all the miraculous interventions recorded in the biblical revelation, and involve us in contradictions and fallacies which cannot fail to force all healthy reasoning into a fierce and permanent rebellion.

The facts which confront us and demand an explanation are of the most wonderful character, and in extent are almost beyond calculation. The organic world around us and the far-stretching universe, with all their forces, laws, and marks of intelligent design; the human mind, with its rational faculties and moral powers, and the special work to which, by some agency, they have been assigned; the unity of the physical world; the presence and reign of law in all the realms to which human knowledge extends; the correspondences between the instincts of the brute and the outer world from which it draws its sustenance; the moral order of the world; the consciousness of the race, its religious beliefs in spiritual and invisible realities, and the vast influence of these convictions in every past age; the intellectual and moral achievements of mankind; the splendid array of characters distinguished for their lofty qualities, in spite of the most unpropitious surroundings; the presence of Christ in the world, his matchless personality, his

unmeasured influence upon all subsequent generations, and the grasp of his teachings upon the world of to-day—here are facts which call for explanation. And it must be an explanation that will satisfy the demands of our rational faculties, nor leave us in the bewildering mists of an Atlantic fog, crying out for a solution that will place our hopes upon the rock of everlasting stability.

Whence, then, came all the venerable and wonderful machinery of the universe by which we are surrounded and of which our world forms a part? No wonder that, as Emerson looked upon the immense and infinite handiwork, he exclaimed, in the language of one thrilled with the grandeur of such a spectacle, "I clap my hands in infantine joy and amazement before the first opening to me of all this magnificence, old with the lore and homage of innumerable ages." How came life upon our globe, with all its variety of manifestation? By what process came force and all the law and order which distinguish the physical and mental worlds, the freedom of choice which constitutes the true basis of moral responsibility and makes human conduct a vital element in the welfare of the race? Whence came our personal consciousness, and all the beliefs which have asserted their imperial power in the history of mankind and have proved themselves the sources of the mightiest impulses and organizations in the past and in this most progressive age? It is a noticeable fact that, as the universe is opened up yet more and more, its structure becomes invested with a grander meaning. W. S. Lilly, in the *Fortnightly Review* for July, 1887, has said that the progress of science multiplies the evidences of design in a most wonderful way. Dr. Dallinger, in his Fernley lecture for 1887, has also said :

Design, purpose, intention appear, when all the facts of the universe are studied in the light of all our reasoning faculties, to be ineradicable. . . . All the universe, its whole progress in time and space, is one majestic evidence of design, and the will and purpose running through it are incapable of being shut out of our consciousness and reasoning faculties.

But, in responding to the demand for some adequate explanation of the facts already enumerated, what has materialism to offer? Does its solution of the vast order of things around us commend itself as sufficient to account for the results indicated? And, as a working hypothesis, is it adapted for general appli-

cation and practice? The materialistic philosophy, though marked by various peculiarities, has always been substantially the same. As has been said:

It has ever regarded the raw eternal matter—the elemental stuff of creation—as the only substance and as the all-sufficient cause of every variety and species of life. It maintains that these various forms of life and the wonderful manifestations in all the departments of human thought are the outcome of forces which exist in unintelligible matter, and that evolution explains and accounts for the whole array of these wonderful facts. Man himself, with all his organs of body and faculties of mind, has been evolved from matter by physical laws or atomic forces working without guiding thought or influence.

Professor Tyndall has said, "The doctrine of evolution derives man in his totality from the interaction of organism and environment through countless ages." Büchner declares that "the human mind is the product of the change of matter." Moleschott says, "Thought is a motion of matter." Carl Vogt has also said, "Just as the liver secretes bile the brain secretes thought." The ground is taken by the leading advocates of materialism that matter is the only real substance in the universe, or, at least, the only substance of which we have any knowledge or about which we can speak with certainty. Huxley says, "I believe that we shall arrive at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat;" and he adds, "Even those manifestations of intelligence and feeling which we rightly name the highest faculties are not excluded from this classification." We are also assured by the same school that "the soul of man is nothing more than a quality of the brain, and when the brain becomes disorganized by disease and death the soul vanishes into nonentity." The mechanical conception, as expounded by its ablest authorities, professes to explain the universe and its phenomena in terms of matter and motion alone. It thus defies the mindless forces and operations of nature by making them adequate to the production and maintenance of the whole procession of wonders that surround us. Whoever, therefore, holds that matter or material force is eternal and originates all mind and mental power is a materialist, and is compelled to accept the conclusions which that theory logically involves. But Dr. Dallinger has well said, "This coarse materialism ignores too

much and assumes too much, and treats with manifest disdain the fundamental basis of our reasoning faculties."

Is it possible to accept a system which leaves the far-reaching universe, with its numberless evidences of intelligent purpose, to be explained by physical principles and methods alone, without inciting the indignation of those higher intuitions which distinguish us as intellectual and moral beings? Materialism assumes too much; and it is in its unreasonable assumptions that the fallacy and weakness of the whole system lie. It breaks down just where the highest demands of philosophy begin. Is it rational or possible to regard man, the highest product of the universe, as the effect of something itself destitute of mind and consciousness? Can the effect in any case be greater than the originating cause? Hermann Lotze, we are told, is full of scorn for the idea that a power that invested us with personality does not itself possess personality. Carlyle has said, in his life of Frederick the Great, that there was one form of skepticism which the all doubting Frederick could not endure: "It was flatly inconceivable to him that intellect and moral emotion could have been put into him by an entity that had none of its own."

This inconceivability is an experience of which all are conscious who attempt to make any effect greater than its cause. To credit the wonders of the organic world and the working out of the most marvelous and intelligent adaptations to "natural selection," to the notion of "unconscious ends," to the theory of "conditions of existence," or to "the fortuitous concurrence of atoms" is not flattering either to science or to common sense. To account for "force by matter, for the orderly by the unordered, for the organic by the unorganic, for life by chemistry and mechanism, for thought, feeling, and volition by molecular motion in the brain and nerves," demands a credence compared with which the claims of biblical revelation are unimportant. "We cannot," as a leading scientist of to-day has said, "think of any part of the world or universe and prevent the conviction that it has been ultimately caused." James Freeman Clarke has, also, observed, "If the universe has come from a gaseous nebula everything now in the universe must have been potentially present in the nebula, as the oak is potentially present in the acorn." We can only get out of

molecular units that which is put into them. There can be no evolution without involution. If we accept the mechanical theory of the world's origin we cannot avoid accepting the absurd conclusion that the effect may be greater than the cause. No amount of intellectual acrobatism or legerdemain can shut off the inexorable demand that in every instance the cause shall be equal, or superior, to the effect. Dr. Lorimer, in his *Isms, Old and New*, has said that Locke witnesses to the validity of this position in the following words:

Whatsoever is first of all things must necessarily contain in it, and actually have, at least all the perfections that can ever after exist; nor can it ever give to another any perfection that it hath not actually in itself, or, at least, in a higher degree; it necessarily follows that the first eternal Being cannot be matter.

Here the materialists are met with a most formidable difficulty. They are utterly unable to show that whatever is in the effect was first in the cause—that is, in the cause which they assign—and consequently are shut up to the illogical and absurd inference that there is something in the effect which is traceable to no cause whatever. In order to meet this view, materialists have endeavored to enlarge the original definition of matter, and new qualities have been ascribed to it. As Dr. James Martineau has said:

Starting as a beggar, with scarce a rag of "property" to cover its bones, it turns up as a prince when large undertakings are wanted, loaded with investments and within an inch of a plenipotentiary. In short, you give it precisely what you require to take from it, and when your definition has made it "pregnant with all the future" there is no wonder if from it all the future might be born.

To submit to such jugglery as this and to accept such new definitions of matter as materialists, by the very narrowness of their theory are compelled to create, is to abnegate our intelligence and commit a mental suicide for which there is no apology whatever.

If the mechanical conception of the universe is carried out to its conclusion it leaves us with only a system of fatalism utterly antagonistic to that freedom of choice on which alone moral responsibility can rest. Man, with all his faculties, when viewed in the light of the godless system under review is nothing more than the outcome of blind and mindless forces,

the splendid product of some hapless chance, the unfortunate victim of the bitterest delusions and of a relentless, iron necessity. There can be neither praise nor blame, because the foundations of an intelligent choice are swept away by the resistless current. Obligation, duty, accountability are simply convenient fancies—generous, but misleading, dreams—having no more authority than an unbridled and unhealthy imagination sees fit to create. The disastrous results which would follow the unrestrained application of such teachings are worthy of more general attention than they usually receive. But the best consciousness of the race and the growing influence of deep convictions based on Christian theism will, we believe, neutralize the bold materialism of the age and grapple successfully with the errors which that speculation contains.

The apostles of unbelief may cry out about the "din of ecclesiastical rebuke," "irrational panics," and "theological gladiatorship;" but, when the loudest word has been spoken by these conjurers with atoms and molecules, let us remember that humanity adores no shadow, nor has it in its noblest instances been the deluded slave of some strange hallucination or misleading dream. Man is more than the child of "cosmic sparks;" his reason cannot be accounted for as the "grandchild of diffused fire mist;" he is something better than "wandering sorrow in a world of visions." When Herbert Spencer defines the moral sense as "only the past experience of countless generations commanding what is useful for the tribe," he does not furnish the explanation which the case demands. With shameless audacity and a vandalism that is barbaric, this materialistic conception of man's higher nature practically ignores the responsible offices of our moral faculties, insults our deepest instincts, denies the immortality of the soul, and leaves us in the darkness of dumb despair. By the same theory the world around us is left to be explained in terms of matter and motion alone; and its splendid aggregations of material and intelligent combinations are nothing more than the final outcome of some strange "haphazard of unintelligent forces" and the "amazing spectacle of unpurposed accidents." Man's entire constitution, as a reasonable being, must be altered before he will be able to "reduce the infinite creative music of the universe to the monotonous and soulless chatter of an enormous

mill swung by the stream of chance—in fact, a mill without a builder or a miller, grinding itself with a perpetual motion." We are told by those who proclaim this "gospel of the flesh," and who apparently delight in the glorification of unconscious and senseless atoms, that they are the "squatters of an advancing civilization." But, as Professor Christlieb has justly said, they are its gravediggers; and we see them swaggering as the heralds of freedom, when in fact they are the apostles of the most brutal tyranny and the most destructive teachings that have assailed the crown rights of humanity since the world began.

It would not be difficult to show, by quotations from prominent writers whose teachings have been a perpetual encouragement to the theory of the mechanical conception of the world, that they themselves refuse to be classed as materialists. It is significant that Huxley, Spencer, and Tyndall, after having in various ways committed themselves to the theory under review, object to the logical issues which it involves, and make their ultimate appeal to a power that is "inscrutable," "unknown," and "unknowable."

In conclusion, the best thought of the age is solidly against the materialistic philosophy; and with increasing emphasis that thought is pushing to the most pitiable straits the leaders who have championed the godless hypothesis we have been reviewing. Professor Tholuck is reported to have said, "If a man is a materialist we Germans think he is not educated." Joseph Cook, in his Boston lectures on biology, is responsible for the statement that "there is not in Germany to-day, except Haeckel, a single professor of real eminence who teaches philosophical materialism." Dr. J. H. Gladstone, said in December, 1887, that, out of thirty-five leading scientists who had given a dinner to Professor Tyndall, only three or four were on the side of skepticism; and that, looking over another list of those most eminent in science in England, nine of the first ten names were men of unquestionably religious character. The late presidents of the British Association for the Advancement of Science, the Royal Society, of London, and the French Academy were Christian men. Among the believers in Christian theism in the world of science have been Newton, Herschel, Descartes, Pascal, Leibnitz, Linnæus, Cuvier, Davy, Liebig, Ampère,

Faraday, Owen, Agassiz, Brewster, Clerk-Maxwell, Thomson, Tait, Dawson, Stokes, Beale, Pasteur, Flourens, Olney, Cayley, Lord Rayleigh, Dumas, Wurtz, Dallinger, and Lord Kelvin. Dr. Gladstone, himself an eminent scientist, says, "It is difficult for me to remember a single man of the first rank in science who is opposed to Christianity, unless that charge can be truthfully brought against my friend Professor Huxley."

Professor Max Müller, in the *Nineteenth Century* for December, 1894, ably gives his reasons for refusing to be classed as an agnostic. And Lord Salisbury, in his presidential address at the Oxford meeting of the British Association, August 8, 1894, replies in strong and conclusive language to Weismann's paper published a few months before, in which this prominent disciple of Darwin championed the theory of natural selection as "the only possible explanation we can conceive." In answer to this statement Lord Salisbury says:

It seems strange that a philosopher of Professor Weismann's penetration should accept as established a hypothetical process, the truth of which he admits that he cannot demonstrate in detail and the operation of which he cannot even imagine. . . . I quite accept the professor's *dictum*, that if natural selection is rejected we have no resource but to fall back on the mediate or immediate agency of a principle of design. . . . I would rather lean to the conviction that the multiplying difficulties of the mechanical theory are weakening the influence it once acquired. I prefer to shelter myself in this matter behind the judgment of the greatest living master of natural science among us, Lord Kelvin, and to quote as my concluding words the striking language with which he closed his address from this chair more than twenty years ago. "I have always felt," he said, "that the hypothesis of natural selection does not contain the true theory of evolution, if evolution there has been in biology. . . . I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler."

The conclusion of John Addington Symonds, in his article on the "Progress of Thought in our Time" in a recent *Fortnightly Review*, is undoubtedly correct, that "the main fact in the intellectual development of the last half-century is the restoration of spirituality to our thoughts about the universe." Says Fisher, in his *Idea of God*:

From age to age men wrangle with their eyes turned away from the light, the world goes on to larger knowledge in spite of them, and does not lose its faith for all the darkeners of counsel may say. As in the roaring loom of time the endless web of events is woven, each strand shall make more and more visible the living garment of God.

Professor Bowne has truly remarked, in his *Philosophy of Theism*, that "the atheistic gust of recent years has about blown over, atheism is dead as a philosophy, and remains chiefly as a disposition. The critic must allow that the theistic outlook was never more encouraging." Seeking "the rational foundation of the theistic idea in the theistic consciousness of the race," he finds it in "the demand of our entire nature, intellectual, moral, æsthetic, and religious;" and he proceeds to show that, "without a theistic faith, we must stand as dumb and helpless before the deeper questions of thought and life as a Papuan or Patagonian before an eclipse."

William Harrison

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS

ALL who are interested in the discussion aroused by, or the subject treated in, Dr. James Mudge's notable book on *Growth in Holiness toward Perfection*, will do well to ascertain by reading the book itself whether the things said about it, *pro* and *con*, are true or false. No volume recently issued by our Book Concern has received higher commendation or severer criticism. The result of the discussion will, we trust, be the promotion of holiness.

A CHRISTIAN gentleman, eminent in position, in usefulness, in habitual candor, and in lifelong godliness, was heard to say, "I try to be as pious as I can, but am careful not to imagine myself to be more so than my brethren in good standing in the Church;" and again, "I am accustomed to believe that my brethren love God as much as I do." This is exemplary and sufficiently related to holy interests and large issues in the kingdom of love to justify its mention here.

IN a time when it is said the thoughts of men are changing, old things terminating, new beginning, there is need of the spirit of scrutinizing and inquisitive caution which will not consent to the removal of old landmarks, institutions, customs until it is clearly shown and known what better thing is to be set in their places, and why and how it is better. H. P. Liddon declined A. P. Stanley's invitation to appear on a public occasion where his presence would most certainly be construed as an indication of sympathy on his part with the school of Maurice and Jowett; and in declining he wrote the Dean of Westminster: "You speak, my dear dean, of a period of transition. Transition to what? One current flows toward Mr. John Stuart Mill and positivism beyond, and another toward Baur and the school of Tübingen and the desolate waste beyond that. The Girondins of revolution have their day, but they make way for its Jacobins."

In every period of agitation for proposed change it is judicious to

ask, with utmost circumspection, Liddon's wise question, "Transition to what?" If we fail to ask it there can be no propriety in describing us as beings of "large discourse, looking before and after." Those whose habit is to insist upon this question are called conservatives. The specific nature of their usefulness is intimated in their name; unless they have been misnamed, their function is to conserve. Their method is to delay action on their own part and to obstruct it on the part of others until the right and expediency of the whole matter at issue have been exhaustively searched out, deliberately considered, and all effects of proposed changes carefully calculated. They keep in mind the fact that it is as possible for an organization to legislate away some vitally essential feature, perhaps its one uniquely valuable advantage, as for an individual to part with "the immediate jewel of his soul." By an immense aggregate of wisdom through a long period of time our general superintendency has been regarded as essential to the efficiency of the Methodist Episcopal system. He who bartered his birthright for a bowl of soup made a sad mess of things. The entertaining of plausible propositions for change has sometimes been a dalliance which "kissed away kingdoms and provinces."

Whenever in Church or State a clamor arises, fault-finding with things as they are, and agitating for change, the judicious will press several inquiries, such as, How many and who are making this demand? Where will the proposed change ultimately lead us? "Transition to what?" Will this new measure fit into the constitutional framework? If not, its advocates are laying beams that do not touch the walls and planning the collapse and downfall of the entire structure. No measure which cannot prove its right of way by answering satisfactorily the challenge of such inquiries should be permitted to pass.

The recent British election, amounting to a parliamentary revolution, seems to have pronounced a vigorous veto upon various pertinacious propositions for change.

NO SUICIDES ON THE CONGO.

M. FERDINAND BRUNETIÈRE, of the French Academy, contends that modern progress has indefinitely increased the unhappiness of mankind. It is not said in a pessimistic spirit, but as a warning that moral forces and religious faith become more, and not less, important in an advanced and complex civilization, es-

pecially because one of their functions is to instruct, console, and control the defeated, the discontented, and the envious; for discontent and defeat are inevitably frequent incidents of a high civilization.

"There are no suicides on the Congo; but in Europe the number of suicides increases year by year," writes M. Brunetière.

Now we are not quite sure that the absence of suicide proves that the Congoan leads an entirely blissful existence. One fact to be considered is that the Congo native is not in much danger of the miseries of a tedious old age. He has small need to be in haste to kill himself, inasmuch as it is probable that some of his near neighbors or the gentlemen of the adjoining tribe will shortly save him that trouble by enthusiastically slaughtering him, if not roasting and eating him at an early day; so that if he is weary of life nothing is required of him but a little patience and he will have his wish, the exertion necessary to its accomplishment being borne by another rather than by himself. Nevertheless, we do not deny, but admit, that the French academician presents a point which is worth considering, and especially that his estimate of the present importance of religious faith is not overdrawn.

A moment's reflection perceives that both the subjective and objective causes of unhappiness are enlarged and intensified in the conditions of our modern world. Subjectively, an advanced civilization stimulates desires which push men to exertion; men aspire, resolve, and strive in larger numbers and with greater intensity, so incurring the risk of disappointment. More efforts overleap or fall short because more men are stirred by vaulting ambition to make daring and difficult attempts. If Icarus had been content to stay on the ground he would not have suffered his fall. Again, civilization raises ideals and standards of measurement, so that what was once accounted a satisfying success is now felt to be a mortifying and distressing failure. While more men succeed, judged by the old standards, yet there are more who have the sense of failure; and whether the defeat be real or imaginary, comparative only or utter, the effect on the feelings is equally poignant and bitter. What is true of the wealth standard is typical of many other things; within the memory of men still living fifty thousand dollars was accounted as great a fortune as a million now. Furthermore, it is a familiar fact that education and culture in all their forms, by quickening our perceptions, refining our sensibilities, and making life every way more vivid, increase our capacity for acute suffering; defeat, privation,

and disappointment are the more excruciating as our hyperæsthetic nerves are more tender. The barbarian's nerves of sensation are comparatively dull and immune from pain.

Objectively, also, the external conditions of modern life provide for much unhappiness. Occasions for discontent are more numerous as objects of desire are multiplied by the inventions for comfort and embellishment belonging to an increasingly elaborate and elegant civilization. Men live in sight of a vast number of desirable things which they cannot possess, and every such thing is a temptation to jealous dissatisfaction. Men and women do not go through the bazaar, as Socrates did, with uncovetous soul, thinking serenely how many things are there which they do not need; they go through teased by cravings far beyond their means. The tribe of Tantalus was never so large. Again, the required conditions for success are continually more rigid, exacting, and inclement. Competition is grim and grisly. Thousands are gored by "bulls" or crushed by "bears." In all lines of effort the pace is rapid, the strain incessant and enormous, so that success hinges upon exceptional speed and endurance. All business is done under risk of failure—a risk which cannot be insured against, because failure or success depends on the judgment and capacity of the individual himself. Hence come a vast number of defeats. Adversity and disaster are always present in the business world. All the exchanges witness a procession of disappearances not in the least mysterious. We hold that certain extreme representations of the general unprofitableness of business cannot be true. The assertion that ninety-nine out of every hundred fail moves us to ask the asserter for his definition of failure. If it be true that a large proportion fail to get rich and have to abandon various enterprises, yet certainly they at least succeed through many years in making a living; they have food in the pantry, if not a fortune in the bank. But, setting aside the absurd implication that as a rule business is carried on at a loss, it still remains true that as years go by there is a larger actual number, if not a greater proportion, of men who have failed or feel that they have.

This brief glance at the state of things in our advanced civilization makes it clear that the necessity for checks and defenses, anodynes and antidotes, against unhappiness is not diminished, but increased. The fairer and richer the world becomes under enlightened and cultivated humanity the farther removed is the probability of man's finding in earthly things full satisfaction for

all his desires. Just here it is necessary to point out that the constitution of human nature and the record of human experience agree in saying that no merely moral system, not even the best, supposing any such could be constructed without religion as a basis, can furnish the necessary inward comfort and support demanded by the keen severities of civilized life. No adequate remedy or relief can be found except in the divine consolations of a religion which reveals a loving Father, a compassionate Saviour, and an infinite Comforter. Such a religion is necessary most of all in a civilization which, in its pride of achievement and its self-sufficient confidence in its ability to solve all problems, notwithstanding its progress is attended by more, and not fewer, casualties, is tempted to believe that it does not need divine help and comfort at all. This high-strung, heady, spirited, and venturesome modern world cannot dispense with the Gospel nor afford that the consolations of God shall be small in its ambitious and sensitive heart. While religion has other and higher functions than offering a "consolation prize" to those who have failed, yet when the world's unhappiness is under consideration the imperative need for religion on this ground is as apparent as its indispensability on more purely ethical grounds. In such a world as we live in the failure of the faith would mean a vaster catastrophe than has yet afflicted our race, for this reason conspicuously, as well as for others—that the increase of unrelieved unhappiness would shortly paralyze the vital forces of civilization, and human energy be largely diverted from ordinary channels of endeavor by the noisome necessity of burying the bodies of an ever-increasing number of suicides. If men and women living in a Christian civilization do not avail themselves of the Gospel by the light of which it has grown, it were better for their happiness, here and hereafter, if they had been born on the Congo and lived in the stolid insensibility and low contentment of squalid barbarism.

A STUDY IN DYNAMICS.

ONE day a prophet of spiritual things was walking alone in a wood near Dulwich, England, when "the image flashed upon him of one walking thus alone through life—one apparently too obscure to leave a trace of his or her passage, yet exercising a lasting, though unconscious, influence at every step." This instantaneous conception worked itself out in process of time into the drama entitled "*Pippa Passes*," in which a past master of the contents

of human nature and life teaches the lesson of the imperial and propulsive power of purity. It is the story of a young factory girl named Felippa, pet-named Pippa, a winder in the silk mills in the Italian village of Asolo. One holiday, when the mills are closed, innocence in the person of little Pippa goes strolling up and down the streets and hillsides singing to itself, as innocence, who is God's daughter, will; and in four tragic moral crises, past the scenes of which she goes, her songs jostle evil off its track, fill headlong wickedness with hesitation, and rescue from temptation. The passing of this gentle girl disturbs the borders of her pathway more than would a cannon-ball express going by with a thunder roar, shaking the province and sucking a whirlwind after it.

"Pippa Passes," which Edmund Gosse and Edmund Clarence Stedman consider Browning's masterpiece, is a parable of the dynamics of character in its most delicate and ethereal action. This factory girl, all unawares, is out on a soul-saving service, an unconscious evangelist to four most critical, acute, and necessitous moral emergencies, which are pictured in four separate scenes, divided by suggestive and interpretative interludes.

In the first, Sebald and Ottima, a bold and reckless pair, caught in the carnal snare and guilty of murder besides, are sinning shamelessly in the mad delirium of unhallowed passion, when a girl's sweet voice comes over the garden wall and into the shrub-house, singing this exquisite song:

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world!

This, only this and nothing more, reaches the guilty lovers, and it leaves with them the vision of God overhead and innocence, blithe, happy, and trustful, under his eye. In a flash they see that virtue is better than vice; for all is well with the righteous, but the wages of sin is death. Sebald exclaims, "That little peasant's voice has righted all again. . . . I see what I have done entirely now." Pippa has broken the spell in which these sinning souls were bound, though she passes on knowing it not.

In the second, a young sculptor, Jules, is beside himself with

anger at discovering a nefarious plot contrived against him by a brutal gang bent on his ruin. Just when the culmination of his rage has swept him to the verge of deciding upon cruelty and murder as a method of revenge, by force of what we call accident and Heaven calls plan the little silk winder happens to be going by singing another song, and something in the music or the words abates his wrath, restores his self-control, clears his moral vision, and betters all his thoughts, including his artistic ideals, so that both the man and the artist are saved.

In the third, Luigi, a boy patriot with excessive zeal and erring judgment, is about setting out for Vienna to assassinate the emperor. While he and his mother, alone in a ruined turret, are talking of his rash and furious enterprise, the factory girl, warbling her harmless holiday away, passes underneath, and her song, stealing up, mingling its notes with his mother's entreaties, operates to soothe the fierceness of his spirit, and, there is reason to believe, introduces hesitation enough to weaken his bloody purpose from fulfillment.

In the fourth, a proud, worldly, and luxurious bishop sits in a palace, with a soul already darkened and unfaithful, and tempted now to flagrant and awful wickedness, when the clear young voice somewhere outside starts singing of nature's simplicities, serenities, and loyalties—trees, flowers, grass, birds, sun, stars, and moon—not omitting to close with God over all; and the imperiled bishop, listening, sees as if by sudden shining of celestial luminaries the black abyss before him, and with a loud outcry starts affrighted from its brink.

Pippa's songs have the effect of a moral recall and produce a moral recoil. This is because the songs she likes are like herself in quality, as if steeped in the purity of Pippa's spirit.

The essence of any personality is diffusive and distinguishable. That each person has a peculiar quality, distinct and inseparable, is familiar fact; in each the human elements are mixed after a special equation, compounding a unique result; and each declares his essential nature in every issuance, utterance, act. The opposite poles of personal quality are wide apart. The effluence of some is an effluvium, a noxious exhalation; the emanation of others is, to all our cognitions and sensibilities, the sweet "presence of a good diffused." This Edmund Gosse had in mind when he wrote concerning Walt Whitman, "Something mephitic breathes from this strange personality;" and Pius IX, when he sent word to Bishop Mermillod to remain at Ferney and

sweeten the place from the memories of Voltaire; and a Moham-medan Swedenborgian, if such there were, might explain that the Koran refers to this when it says that the houris of paradise perspire musk; and this also was meant by the man who wrote, "The one perfume, preferred by her, with which my mother was wont to touch her handkerchief when I was a boy, is as distinct to memory now as to my sense perception then, yet not more definite than the subtle aroma and bouquet of her personality, a spirit-perfume defying description or analysis, which is with me still as when her immediate presence diffused it here, though thirty years have passed since she added her fine fragrance to the aggregated sweetnesses of heaven." Now, Pippa illustrates the distinctness and positiveness of personal influence; she was a moral perfume sweetening in some degree all the air of Asolo, as if "her garments smelled of myrrh and aloes and cassia out of the ivory palaces." This guileless girl, a simple, artless, inexperienced little saint, happy in filial relations with God, saturates her world with sanctity as she moves.

The story of Pippa shows the startling force of personal influence, in its thinnest dilution and slightest tint, its filmiest form and lightest wafting, its softest note and faintest echo. The action of the power proceeding from her is exceedingly indirect, oblique, remote. She does not deliver a message, point a finger, direct a glance, or accost a soul. Innocence passing by simply vocalizes its maiden meditation in the air, and listening guilt, made conscious of sin and aware of heaven, trembles, cowers, relents, repents. Note, that nothing hortatory or didactic is in her songs, no stated decalogue or gospel. She is not singing from Rous's Psalms or the Church hymnal. Mendelssohn's "*Lieder ohne Worte*" are scarcely more indirect. As in the Eleusinian mysteries there was no doctrinal instruction, but all meanings were inferred from the spectacle, so in Pippa's songs there is nothing directive or admonitory; what message they are capable of impressing is an oblique suggestion from their drift and pitch. She is as undidactic as the virgin moon, which simply by its shining preaches of the sun whence it derives its light. Yet her sweet soliloquies, floating softly abroad, reach the tempted and the guilty in shrub-house and studio and turret and palace with the force of a John-the-Baptist message thundering righteousness and judgment; the proportion of effect to cause is as if a babe's breath should disperse the White Squadron or a film of vapor adrift in space derail the solar system. The tremendous dynam-

ics of character in its most rarefied and ethereal effluence is powerfully illustrated in Pippa. She is not only a perfume, but as much a power in Asolo as if she were a walking dynamo, an electric girl able to lift men with the tips of her fingers.

In "Pippa Passes" is shown, also, the possible might of personal influence acting in and limited to its briefest opportunity. This is intentionally italicized in the title given to the poem. This factory girl's holiday usefulness is shut up to a ministry of touch-and-go. Her transit was a mathematic tangent, just kissing the circumference of each moral crisis at a single point. But personality is electric and discharges its force through an instant's contact. Pippa's song flung out upon the air is like a live wire swinging loose; Ottima, Sebald, Jules, Luigi, and Monsignor feel the thrill. Only a moment at each critical station was she seen and heard; yet the power of her presence is imperial and decisive. The perturbation she causes is worthy of a passing world, as when huge Neptune, rolling in the offing of our system, pulls Uranus aside toward the outlying infinite. Nor is the effect temporary; on the contrary, permanent. Though Pippa is a wandering and intermittent voice, her echoes do not die on hill or field or river; they rather roll from soul to soul and grow forever and forever. The conjunction of a momentary cause and a lasting result, common enough everywhere else, is not absent from human intercourse. One lightning flash, and Alexis is dead and Luther impelled on his life-long course. As one prick of the cobra's fang sends venom through all the veins, so one impure suggestion may taint the whole mind. One summer a young Boston fish dealer had a few glimpses of Wilbur Fisk, and, enamored of the vision, Isaac Rich's life became like his name and was thenceforth dedicated to producing Wilbur Fisks. Christian workers are often oppressed with the feeling that transiency of opportunity prohibits large results. The man who toils year after year in the Judson Memorial Church, south of Washington Square, among the shifting population in sight of his tall tower, seems to himself as one standing on the bank of a swift stream shooting arrows at the logs floating past, or as one preaching in an elevator to people getting in and out at every floor, ministering to lives a moment within reach, then gone forever. So is it with the missionary telling of Jesus and the resurrection to an accidental group of heathen in the thronged bazaar, and the street preacher on the curbstone calling the denizens of city slums to repentance and reformation. And everywhere a great

part of religious work must be done in transient conditions, with only momentary opportunities; at which, the point here is, no worker need be disheartened. Pippa's passing influence stands as the very type of transiency, and reminds of that greatest ministry of all, when, throughout Galilee and Judea and beyond Jordan, in cities and villages and along the countryside, the wondrous and thrilling report ran near and far that Jesus of Nazareth was passing by.

If that which gives way and flies back before its opposite is thereby proven the less weighty and less mighty, then the superior force of purity is one of the doctrines of the drama here discussed. Not that goodness is always unconditionally invincible, for the world puts virtue in serious peril by many trials and tests. Not without danger was the walk the young silk winder took that day through Asolo. Knowledge of life makes one tremble to see innocence steering its light pinnacle along the edges of those several whirlpools where souls were circling downward or spinning already in the vortex. Nor did wickedness omit to set its traps for such a prize as Pippa. Yet she came home unharmed at nightfall to her "large, mean, airy chamber." Virtue like hers, it seems, goes panoplied in its own whiteness. On the side of human possibility there is a moral health so sound and solid it will not take infection; and on the side of divine intention goodness is not meant to be a prey. The earth is not replenished with lambs for the delectation of bloodthirsty wolves. To be devoured is not the purposed fate of innocence. Una's intended place is on the lion's back, not inside his jaws. The will of Heaven is fulfilled in virtue's victory.

That goodness is superior in force, as well as in character, is a lesson needed by both good and bad. Evil's pomp and blare and fierce demeanor fright some timid souls. Its brazen effrontery and bullying mien and violent methods seem so formidable that good men, intimidated by its aggressive and defiant energy, write it unduly high in the scale of potencies, discouraging themselves and diffusing dismay around them. Doubt and fear say, "Beyond question goodness is supremely lovely; but is it strong for overcoming? The beauty of holiness none can dispute; but has it rugged robustness to contend with a brutal and bludgeoning world?" Surface appearance looks the other way. In the moment of conflict mild-mannered and sweet-spoken inoffensiveness seems no match for swash-buckler badness with its fists and firearms; but let the doubter go away a while, say for a gener-

ation or two, then come back and see that the tribe of the violent has perished, while the meek inherit the earth.

The children of the devil, with a blind faith in the bravado which seems like bravery and the audacity which mimics power, imagine, naturally enough, that the kingdom is theirs; they can easily outwit and outfight these innocents; therefore wickedness leaps with confident ferocity upon the little flock, so harmless and apparently so helpless. But in due time a Power which makes for righteousness gives the kingdom to that little flock. Then at the end of an experience immensely educational the undeceived dupes of the devil con the lesson set for them in characters of fire—"It's wiser being good than bad; it's safer being meek than fierce."

A totally unnatural and far more lamentable thing is that a puling and pusillanimous pessimism, which is less respectable than atheism, drivels sometimes from lips that ought to be manly and courageous. One of the sorest trials of those who believe in God is to hear the expression in Christian circles of gloomy views concerning the condition and prospects of mankind, as if Christ were a visionary and his Gospel a futility. Some morbid, twisted thinking gets the attribute of omnipotence shifted over from God to the devil; the Maker and Ruler of all is supposed to be at a disadvantage in his own universe. Mere heresy, a simple disagreement with a prevalent creed or generally accepted doctrine, is immensely less injurious than this cardinal, capital, utterly fatal sin of unbelief in God, upon which our Saviour—and, with equal distinctness, the nature of things—denounces unmitigated damnation. It is slandering the Creator to imply that he has permitted superior power to wickedness. Lincoln said, "God must love common people or he would not have made so many of them." Parity of reasoning would accuse him of a preference for evil if he had arranged that it might predominate. Despondent views of the final fortunes of the world are blasphemous. It is incredible that the Power which made all worlds has in any one of them given the kingdom to the wicked one. The Charioteer who drives this racing planet around its blue-walled sidereal stadium keeps the whip hand of all its forces; the wildest and most fractious he holds with a curb bit, and can throw them on their haunches when he pleases. So much of insurrectionary insolence as cannot ultimately be made to praise him he is abundantly able to restrain. Because "God's in his heaven" it is so well with the world that purity is able to triumph here. His saints are not a feeble folk,

but the most formidable force ever marshaled, the only surely conquering column that ever lifted its banner and took up its line of march across the plains of time.

Disbelief in the power of purity and truth and righteousness is fostered by demoralizing falsehoods in various copybook maxims and poetic quotations which attribute superior vitality, alertness, sagacity, and longevity to evil. Samples of such axioms of unbelief readily occur. "The evil that men do lives after them; the good is often interred with their bones." Whether result or recollection is referred to, this saying is not true. As for results, there is a lasting quality in the effects of virtue and a value which prompts society to preserve them. As for recollection, many monuments and celebrations perpetuate the remembrance of noble actions, while no commemoration is held or memorial reared on behalf of baseness. Evil deeds have in their nature something which inclines men for very shame to abstain from mention of them. They are put out of sight that they may be quickly and forever out of mind—consigned to oblivion as offal to a pit. The very name of the wicked shall rot.

"The good die young, but they whose hearts are dry as summer dust burn to the socket," is a poetic heresy which puts the exception in place of the rule, the general truth being that goodness and longevity go together in a long and fair survival of the fittest. In wisdom's right hand is length of days.

"A lie will travel round the world while truth is pulling on its boots" is a saying which gives an advantage to the lie. But the false is susceptible of, and at every step liable to, disproof positive and final; like Egyptian chariots without wheels, it drives heavily, while the true rolls forward on a firm foundation of fact, making its safe appeal to time. "The evil cannot brook delay; the good can well afford to wait." The revolving earth rolls in its vindication. Superior speed and energy are in the truth, and the Maker has pitched the slope of the world to the advantage of righteousness.

In the oft-quoted words, "Right forever on the scaffold, wrong forever on the throne," the twice-occurring adverb makes the lines untrue. Take it the ages through, rectitude fares better than rascality. Wrong oftenest feels the halter drawn. Criminals, and not honest men, wear out the gallows. "A charmed life old Goodness hath." In wisdom's left hand are riches and honor. Say ye to the righteous, it is and shall be well with him.

Even Scripture is perverted to unjust effect. "The children of this world are in their generation wiser than the children of light" is interpreted to imply a superior sagacity in the wicked. Only locally or exceptionally now and then have the words been true, the general fact being that "the best men ever prove the wisest too; something instinctive guides them still aright." Virtue alone is sagacious and strong. The all-good is the Almighty. We withhold worship unless we can address it to a Being amply entitled to the ascription, "For thine is the kingdom, and the power, and the glory, forever and ever. Amen!" The superior inherent force, as well as the supreme loveliness and dignity of goodness, is one of the doctrines of "Pippa Passes." Innocence goes forth through Asolo on an errand of power. Wickedness, conscious of manifold inferiority, cowers abashed before the moral majesty and might of passing purity and prepares for flight.

If one searches deeply for the secret of Pippa's power he sees that truth to essential fact requires it to be said that her superbly useful day is an instance of answered prayer. True, she frames no formal petition in our hearing; her prayer, like her gospel, is in solution making prayerfulness. She is influential for good because she desires to be. To be "useful to men and dear to God" is a cherished thought with her. Early and late, when she wakes and when she goes to sleep, God's service is on her mind, and, in her heart, habitually a forward-looking desire and a backward-looking wistfulness equivalent to prayer. She sets out in the morning with a wish to make the most and best of the "single day God lends to leaven, what were all earth else with a feel of heaven," and with fond apprehension of possible tasks to be imposed by God. And when she sits on her bedside at night we see there has been a steady longing in her heart; she would really like to know how she might approach these people—Sebald and Ottima, Jules, Luigi, and Monsignor—so as to touch them, some way move them; she thinks it was half promised in her morning hymn that her part with them might be in some sense important. And this obedient, unconsciously but powerfully influential child of God falls asleep with the thought that peradventure he may have used her in ways she knows nothing about, knowing that to be a happy habit he has.

Because this essay deals with some of the most puissant moving forces of man's world we have entitled it "A Study in Dynamics." Does the physicist object?

THE ARENA.

DR. MUDGE AND HIS BOOK.

I CRITICISE Dr. Mudge with extreme reluctance, because I do not wish to occupy my time in removing obstructions to the spread of holiness, preferring to devote myself to the direct enunciation of truth and positive enforcement of privilege and duty; and also because I do not like personal discussion. I bear nothing toward Dr. Mudge but love and respect. I have not the pleasure of knowing him personally, but have known of him for a decade or more. He wrote occasionally and well, some years since, for *Divine Life*. But his mind then, as I thought, was not exactly plumb on holiness. I place a respectful estimate upon him. I believe he possesses the ability, the literary qualifications, and the heart to write a superior and useful treatise on holiness; and, had he devoted his fine gifts to the achievement of such praiseworthy production, he might shine with the luster that now encircles the brow of Abel Stevens, the magnificent writer and faithful chronicler of our glorious career as a Church. In all of Stevens's voluminous and elegant pages there is not a hint of dissent to disaffect our people toward our traditional faith and prudential usages. Dr. Mudge could have done the same and worn like garlands; but he has chosen to put himself on record as a critic of Wesley and his cothinkers, ancient and modern, by writing a book entitled *Growth in Holiness toward Perfection; or, Progressive Sanctification*.

The very name of the book indicates departure from Methodism. It places no goal before the seeker, animates him by no attainable privilege, and allows no room for instantaneous salvation by faith. Indeed, a deplorable feature of the book is the paucity of allusion to faith. The great force in religion, and the cardinal factor in Christ's Gospel and all Methodist theology, is given a back seat. It is superseded by *growth*. And it is growth like that of a tree toward the clouds, objectless and without any boundary line. The seeker is baffled and forever disappointed, like a man making a desperate attempt to overtake the horizon. Observe, it is not growth to perfection, but growth *toward* perfection, which Dr. Mudge confesses is an ever-receding boundary (page 196). It is then a weary march toward the unattainable. But Wesley says, "Christian perfection or perfect love is a grace put within the reach of every man and receivable any moment by faith." Shall we exchange this present privilege for Dr. Mudge's never-ending journey toward nothing? So, progressive sanctification, accompanied with his denial of the possibility of entire perfection in this life, is no sanctification at all.

Passing from the title of the book to its contents, the skies do not brighten. From the author's censorious prologue of twenty-nine pages, which he denominates "Preliminary," to the recital of his experience, we find on every page divergence from Methodist faith and teaching.

The drift of his "Preliminary" is to discredit our standard authors, especially Wesley, to decry our terminology, to exalt the present above the past, and to overthrow our ancestral ideas on the subject of holiness. Wesley he represents as a novice, a "pioneer groping in mist and fog," and never getting quite out. He pats him on the shoulder and says, "He did well for his time," and then commiserates him because he lacked the light and opportunities of modern critics. As well commiserate the sun because he is not a lucifer match! John Wesley was one of the most learned and intellectual men of any age. That mind must be obtuse indeed which does not see the hand of Providence in raising up so accomplished a man, so profound a scholar, so astute a theologian, so versed an historian, so masterly a polemic—a man so rich in ancient lore, so completely abreast of the sciences of his day, and so deeply spiritual, zealous, and holy—to be the founder of the most evangelical Church in Christendom. Luther, Calvin, Chalmers, and Edwards pale before him. Where is the man who wrote so voluminously on topics of the day, at the same time made a Greek and a Hebrew grammar, translated the New Testament, making corrections in the King James' version a hundred years in advance of the recent extolled revision of the New Testament, and gave so learned and judicious a rendering that the revisers have simply followed his trail and adopted it? A man almost as much at home in Hebrew, Greek, and Latin as in his own tongue, and at the same time versed in all literature of the past and all sciences and questions of the day, civil and religious, is not the man to be set aside as a "beginner." Nor is a mind so clear, so logical, so practical and stalwart to be accused of befogging the Church with definitions of doctrine "unscientific, inexact, and muddled." John Wesley's is the monarch mind of Methodism.

For want of space I cannot quote and explode the mistakes of Dr. Mudge *in extenso*, though it would not be difficult to do so. I trust, however, to contribute something toward their disproof and the neutralization of their evil effects.

1. Our author inveighs against our doctrines. He repudiates both the doctrine and formula of "original sin," as held by Methodism and the general Church since the fourth century, and as incorporated in our Discipline as one of our Articles of Religion. He says that the terms "original sin," "birth sin," and "inbred sin" should be "dismissed to the museum of theological curiosities." He substitutes the word "depravity," claiming to desire and to give greater perspicuity to our definitions. Does the term "depravity" loom with light upon this profound and mysterious subject? The origin of human evil has been the problem of the ages, and has given rise to countless myths and superstitions. The only rational account is found in the first chapters of Genesis; and that is an account of an *original sin*, and traces it to man's delinquency. The question has often been asked why God made man when, by his attribute of prescience, he must have known that man would blunder and fall. I answer, because he could not make *man* at all if he did not make him with liabilities. It was an alternative of freedom or nonexistence. God

could have made an automaton without life, or an animal with only instinct, but he could not make *man* with reason and will without making him self-governing, able to stand and liable to fall. Man abused his liberty, which he need not have done, and which God warned him not to do. The consequence was that he fell into a condition of debasement and corruption, and became a wreck physically, intellectually, and morally. That is the history of the origin of the world's disaster in small compass. It is traced to a primary sin properly called "original sin." And it must be remembered that the primary sin was both an act and a state—an act of sinning and a state of sinfulness. The guilt of that first transgression is untransferable, and remains with the first transgressor; but as Adam was the head and progenitor of the race the effects of his sin became transmissible by natural generation, and actually blasted his progeny who had not sinned after the similitude of Adam's transgression. Now the phrase "original sin" is exponential of the origin of our woes. It stands in our theology as an index to man's lapse and the world's misery. But "depravity" has no such relationship or significance. Depravity is an effect, not a cause. That men are depraved is obvious to all, but the question arises, How came they so? Did God create a race of depraved beings, or is depravity inherent in matter and mind, as some have conjectured? If not, whence our corruption and enfeebled faculties? The term "depravity" gives no answer.

2. Dr. Mudge rejects our definition of sin. Methodism, following Wesley, says that "sin is a willful transgression of a known divine law." St. John, in fewer words, says the same. Dr. Mudge defines sin as a "deviation from duty." Would theology or precision gain anything by the change? How can we know what duty is except by a revealed divine law? There is no duty where there is no law, and therefore no sin. "For where no law is, there is no transgression." If duty is to determine what sin is, it must mean our perception of duty, and that would subject right and wrong, sin and holiness, to man's caprices.

Dr. Mudge accuses the popular didactics as affirming that some sins are innocent and some guilty; some require an atonement and repentance and some do not; some are our fault and some are only our misfortune, etc. This is all news to the writer. We never read or heard such preaching. We have read of possible failures to measure up to an infinitely perfect standard through incapacity, but never thought of such imperceptible deviations as sins, and never found them catalogued as such until we read Dr. Mudge's book (pages 57, 58).

3. Again, Dr. Mudge objects to our terminology. He does not like "Christian perfection," "perfect love," "entire sanctification," "cleansing." The title of his book is a substitute for all these. For the word "cleansing" he would have us use the word "empowering," which involves an infelicity, and would make us read, "The blood of Jesus Christ his Son *empowereth* us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to *empower* us from all unrighteousness." Is not this making rather free with the diction of an apostle?

4. Dr. Mudge also objects to our standard definition of holiness. Wesley teaches that holiness is perfect love. Our author says (page 83), "Holiness is that condition of human nature wherein the love of God rules." Is this an improvement? Is there no obscurity here? To what extent does love reign? Is it supreme and absolute, or only partial, in the regenerate? Wesley and St. John teach that love so reigns in the regenerate that they do not sin, though not saved from all inbred sinfulness. It is a limited monarchy. But, in the wholly sanctified, love reigns without a rival. In this we cling to the skirts of Wesley. Dr. Mudge, however, couples regeneration and holiness as synonymous terms. He says the regenerate are "more than partly holy" (page 82); which is equivalent to declaring they are entirely holy. Indeed, he goes so far as to affirm that even conversion is a sinless state. Speaking of his relatively holy man (page 136), these are his words: "He fulfills all the law which at present is binding upon him and, hence, may be called, in a very intelligible and wholly proper sense, sinless."

Now, this is contrary, not only to Wesley and Methodism, but also to the faith and teachings of the universal Church, unless we except Count Zinzendorf. Mr. Wesley hesitated to call the entirely sanctified "sinless," lest the term should be construed to mean too much and to cover all mistakes, errors, and slight deviations which are the inevitable result of infirmities and fallen faculties. But Dr. Mudge pronounces every young Convert "sinless." And yet, with strange inconsistency and contradiction, he minimizes the perfection of perfect love, and denies its attainability in this life. He says (page 89), "To know and love God, then, or, in other words, to be his child, is to keep his word; and whosoever keeps his word, John says, has perfect love, which is precisely the same as to say that every child of God, in having God's love, has perfect love." And thus he teaches that every Christian, who is a Christian at all, has perfect love. This makes perfect love to consist, not in a holy affection at its maximum of intensity, as our Lord inculcates, but in outward compliance with his commandments. The truth is, our Lord and St. John both teach that to keep God's word, or commandments, is the fruit of perfect love, not its essence. And still, in palpable contradiction, Dr. Mudge denies the attainability of perfect love or entire sanctification. He says (page 157), "Entire sanctification, in the higher or absolute sense, where something more than the partial knowledge and inferior, undeveloped powers of the young convert come in, where, indeed, complete knowledge and the powers of unfallen humanity are implied, must, as with the higher perfection, tarry till another life."

Again, in speaking of the perfect man "in a complete or positive sense," (pages 138, 139), in contradistinction to the one who is relatively perfect or holy, he says: "The latter is delivered, not merely from all sin, but from all depravity." Then, quoting Wesley in respect to the wholly sanctified in this life, he adds: "Such a one has recovered the whole image of God, to use Wesley's language, his soul has been restored to its primitive health and original purity, he has all the mind that was in Christ, and

he walks uniformly as Christ walked." Then he quotes Bishop Foster on the same point, who says, "The propensities will no longer rebelliously strive with the conscience, no longer have undue power, like a frenzied patient, but, remaining and becoming restored to their right condition, will ask only their normal indulgence and exercise." Then Dr. Mudge gravely asks, "When will this be, and where?" and answers, "Not now or here, but in another world than this, when we shall have laid aside these enfeebled and enfeebling bodies which compel us to err." This locates sin in the body. If this is not flatly denying the attainability of entire sanctification in this life, what is? Nor can Dr. Mudge escape the denial by saying he is speaking of the perfection of glorified saints; for he uses the words of Wesley and Foster, both of whom applied their words to a state of grace attainable in this world.

Again, Dr. Mudge intensifies this denial as follows (page 221): "Our depravity may be very greatly diminished, how greatly none can tell; but, so far as we can perceive, it is never, in this life, absolutely destroyed." These denials utterly subvert the doctrine of sanctification as held by our Church. They do more; they necessitate a future probation. If I must carry my depravity, in part or in whole, into eternity, then I must have another trial there or clank my chains forever. Thus the heresy of a second probation is covertly broached by a Methodist preacher. What-ever converts eternity into a repair shop necessitates a future probation.

Dr. Mudge has written a book to dissipate the idea of a second blessing. This blessing is the specter that stares him in the face at every turn. Therefore opposition to it is the gist that runs through the whole volume. His belligerency toward it is like an army marching with fixed bayonets. Why it should throw any man into convulsions is strange. "Second blessing" is not a theological term with us. It is a word of convenience, a poetic grace. "Speak the second time, 'Be clean.'" It is allowed to stand as a commonplace denoting a second stage in Christian experience, but the phrase is not vital at all. But Dr. Mudge pursues it as if it twisted out of joint the process of personal salvation. To get rid of it he disparages Wesley and his cothinkers from the birth of Methodism to the present hour. At one time he depresses entire sanctification so low that every Christian can claim it; at another he lifts it so high that nobody can reach it.

5. He also invalidates the testimony of those Christians who humbly claim that to them this grace has been given, though less than the least of all saints. He discards the exegesis of Scripture texts by our profoundest minds and best scholars. He rejects all spiritual anointings, and even pentecostal baptisms of the Holy Ghost, except what is common to ordinary Christian life. Even his own experience, with which the book closes, is shaped and molded to discredit the Methodist view and to support his fancy of an endless growth toward nothing definite and a progressive sanctification which can never be grasped or finished in this or the next world.

In concluding this criticism we wish to say emphatically that we do not

accept and defend the Wesleyan doctrine of holiness because it is Wesleyan, but because it is scriptural and reasonable, and accords with experience. We have given a high character to John Wesley, not as a bigot or man worshiper, but to do justice to a great and good man, and to neutralize detractors in which inferior men frequently indulge. Nor are we a hobbyist on the theme of Christian perfection, as some regard all advocates of this special experience. We are as broad in our sympathies and views, and as zealous in our efforts to promote all the phases of spiritual experience and all the interests of the Church, as any other type or class of Christians. We are made a little peculiar, perhaps, because of the stress and urgency of our efforts, on one point of our general faith. We see all the lines of light, all the virtues of the atonement, all the forces of redemption, converging and focalizing in personal holiness. We think Christ came to restore the lost image of God. All else is incidental. But we see the Church without clear vision or ardent feelings on this subject. Therefore we direct special attention to this aspect of religion, and pray that the Church may speedily rise in full-orbed holiness to hasten the millennium.

ASBURY LOWREY.

New York city.

OF WHAT USE IS IT ?

WE mean the Song of Songs. What it is intended to be seems one of the things no one can find out. Dr. James Strong "accepts the view that the poem is a celebration of Solomon's marriage with a daughter of Pharaoh." Dr. Terry thinks that "the heroine of this poetic drama is to be understood as a fair young maiden of northern Palestine whom King Solomon is supposed to have sought in vain to win. She resists all his blandishments, rejects all his efforts, and remains true to her shepherd lover, to whom she is at last restored." And now in the September *Review* the Rev. W. W. Martin, in an article of great ingenuity, concludes that the poem is "a production of the exile," "a song of the Beloved and his love; and the Beloved is Jehovah, and his loved one his chosen people."

All of which moves us to ask: If, after some thousands of years of trying to find out what the Song of Solomon does mean, no more agreement is reached among our best and learned men, how successful is the book as a disclosure of saving truth? As a conundrum it is a great success, as a supernatural revelation it is a failure; for a revelation reveals something, while the Song of Songs reveals nothing. And how much divine inspiration is there about a production that presumably from the days of Solomon or of the exile to the closing years of the nineteenth century has been trying to get itself understood and has not yet succeeded? If any human being had made such an effort, and such a failure, men would conclude it was time to let somebody else try. It looks to the writer like nonsense to include this book among the Scriptures of divine truth—at least as in any sense especially inspired.

Jersey City, N. J.

J. C. JACKSON.

THE ITINERANTS' CLUB.**THE AGE OF THE SPECIALIST.**

THE time has come when all classes of people unite in paying tribute to the specialist. The old in this respect has been superseded by the new. Breadth has given place, not to narrowness, for that would be too sweeping a term, but to depth as applied to a narrow field. In other words, general ability gives place to special qualifications in particular lines. A general practitioner in medicine is rarely found, except in remote places, and even they on important occasions refer to the specialist. This seems natural and desirable, and yet there is danger of its being overdone. There are many spheres of activity in which a well-rounded man is of more service than one specially fitted for a particular department can possibly be.

The ministry of the Gospel illustrates this. There are diversities of gifts in the ministry, as well as diversities of functions. Some have special aptitude as evangelists. They have great powers of exhortation and appeal. They can gather people to their sermons, can reach them in their homes, and have rare insight into the mode of dealing with struggling souls. This is a great power, and one that ought not to be undervalued. Then there are great preachers. They excel in public address. It is said of them that the pulpit is their throne. They are sought for their oratorical ability, and command large congregations. From the days of Demosthenes great orators, whether in Church or State, have won the homage of mankind. Effectiveness in the composition and delivery of sermons is a power for good which is recognized by Protestant Christendom. The preaching of the Gospel is the supreme function of the minister. Paul himself magnified preaching as compared to the administration of ordinances when he said, "For Christ sent me not to baptize, but to preach the Gospel." Some are eminently successful as pastors. They have sympathy, they have tact, they have a knowledge of people, and can minister to them in their times of difficulty. This capacity is often undervalued, as if it were inferior to the more showy gifts; but good pastors are often more effective than are powerful preachers who neglect pastoral work.

None of these capacities, great as they are in themselves, can achieve complete success in the Gospel ministry without the others. They are all essential, and he who would be at his best in the Master's service should cultivate them all. The faithful pastor, the powerful preacher, the warm evangelist, united in one person, constitute a personality whose effectiveness for good cannot be questioned.

And here the question arises for the consideration of the young preacher. The specialist in religious work is sought, while the all-round preacher is overlooked. It is announced in glowing words that

the celebrated revivalist or the famous orator is about to visit the city; but the balanced Christian minister, who has made his work tell in every department of Church life, receives little or no public recognition. A true man with a real mission has no desire for notoriety. He is satisfied to see the Church move steadily forward; he rejoices, not in the fact that his praises are sounded on earth, but that his name is written in heaven, and that in due time he shall "come again with rejoicing, bringing his sheaves with him."

This view does not undervalue specialization, but merely aims to assign to it its proper position. In science, literature, and art, and even in practical Christian work, there must be specialists. The professor of geology, of philosophy, of philology must not only have a general training, but in his chosen field he must be a specialist. Nor can anyone question that he who would do his best work in the various fields of reform must be largely a man of one supreme aim, and must have special equipment for it. Each young man who enters the ministry should endeavor to ascertain his adaptations and await the openings of Providence in regard to it. It is a safe rule that the man who has special gifts for any important necessary work will in due time be discovered. There are those constantly on the lookout for such persons, and humanity is waiting for them.

We repeat, however, that the ministry in general should contemplate only the pastorate as its appointed work. To minister to the people in spiritual things, to break to them Sabbath after Sabbath for successive years the bread of life, to visit their sick, to bury their dead, to train their children, to sympathize with them in their troubles, is the work to which the minister of the Gospel is called. And what position or work could be grander or nobler? What a thing of power the regular ministry of the Church is! What noble men have filled it! How the world has been uplifted by it! It is worthy of the best talents and the best training.

It follows that the young preacher of this age should have a broad training. He should not content himself with a narrow study of one particular department. He must have a well-balanced preparation. He will do well to take the "regular course" in any institution to which he may go as a student. It should be his desire to excel in every department of study. Hebrew must not be neglected for philosophy, nor homiletics for Greek. Theology and history will have their own places; and in this way he will become "a workman that needeth not to be ashamed" in any field to which the providence of God may assign him.

This view will not prevent special attention to any study for which he may have a special aptitude or inclination, but his well-rounded preparation is the safest and surest way to the most complete mastery of any specialty. There should be, and is, in the Church, a place for everybody to work, a special field for men and women with special gifts; but the best field, on the whole, is the ordinary work of the Gospel minister.

TRANSFER OF MINISTERS.

THE Methodist Episcopal Church differs from most of the other denominations in the absoluteness of the power of appointment. From an episcopal decision as to the field which the minister is to occupy, when made in conformity with the law of the Church, there can be no appeal. This is true in the several Conferences, and applies with equal force to the transfer of preachers from one Conference to another. While in the Presbyterian Church, for instance, a formal call is necessary and the preacher may accept or decline, in our Church the decision of the bishop as to a transfer is final. It is assumed, of course, that in the administration of this authority he will consult the wishes of both the preacher and the people. We presume few transfers are made where the consent of both parties has not first been obtained.

This method makes the transfer of preachers very simple, and encourages the wish to find in some other part of the country a more desirable field than the one the minister occupies. It is particularly so when what is called a suitable opening is not found in the Conference in which he is laboring. This method also has serious drawbacks. Many Conferences are already crowded, and the transfer of additional preachers to the stronger churches, as is generally the case, necessarily presses other brethren into smaller appointments, often greatly to their discomfort. Hence has arisen a demand on the part of ministers for what are called "equivalent transfers," that is, that as many shall be transferred from the Conference as are brought into it, and that the grade of appointments so filled shall be equal. This demand seems fair, and the authorities, we presume, conform to it whenever they can, without doing violence to what they believe to be the necessities of the work. How to adjust this system to all the conditions which confront us is one of the important problems demanding the consideration of the Church.

In the Itinerants' Club, however, we are interested in it as to its bearings on the preachers, especially the junior ministers. The difficulty of a wise solution of the question arises out of our peculiar mode of appointment. It is generally agreed that when a young man enters a Conference he expects to be assigned to a smaller charge, where he may have time to grow, and from which he will graduate into a larger field in due time. It is very rarely that he expects, or receives, a large appointment at the beginning of his ministry. Suppose, however, that a young preacher is assigned at once to a chief appointment. He accepts it, of course, with satisfaction, and probably fulfills its demands to the satisfaction of his people. According to our regulations, at the end of five years he must have a new charge. If he is a man of unusual ability he may go to another charge of the same grade, and then to another. By the time he has filled all the "chief appointments" he is still young. He perhaps recognizes the necessity of maintaining the position which he has secured. What shall be done? But two courses are open: if he remain in his Conference he may either be reappointed and serve these churches over

again, or he must consent to occupy places of inferior rank. For, while there ought to be no grades in ministerial service, every minister as called of God being fully the equal of every other, in popular opinion the pastorate in large churches is held to be more desirable than in the smaller ones. This condition of things at once forces upon his attention the desirability of securing a transfer to a large church in some other Conference, and in this way maintaining his ministerial standing. The alternative seems to be, "Step down or step out of the Conference;" and often he chooses the latter. Of course, we must not question that the desire for larger usefulness in a new field enters into the consideration.

In such circumstances—and we have cited actual conditions—what shall the minister do? One answer would be that in three cases out of four it would be better in the long run for him to remain in his Conference and take the work assigned him. It is not necessary to serve the most wealthy or the largest churches to have wide influence and usefulness. A study of any Annual Conference will show that many of their strongest and most influential men have never filled its most prominent pulpits. Transfers have come and gone, and scarcely left an impression; but these faithful men have done work which has remained. There is great danger of confounding great popularity with great influence. These may coexist, and they may not. He who stands by the work, in its general and special obligations, in some particular locality has a better opportunity for permanent usefulness than he who is constantly going from place to place. While a Methodist minister cannot remain in one church he can become an influential part of some Conference which is his home.

This position is enforced by the fact that it is common to hear preachers, who have filled the most prominent appointments in our various Conferences, declare that they now propose to settle down and have a Conference home. This is not an argument for lifelong pastorates, nor yet against the acceptance of a responsible position in some other part of the country; but it is an argument against changing chiefly to maintain one's ministerial standing. A reference to the men who have been transferred from time to time will show how devoted they have been to the Church, and probably no conditions will arise which would even suggest the elimination of the transfer system.

There is a point of importance to young preachers growing out of the above considerations. They are often anxious to advance rapidly to the most difficult fields of labor, and in doing so they often hinder their highest usefulness in the coming years. They take upon them responsibilities which can be borne far better with accumulated knowledge and experience. They have no time to grow. They are so pressed that they have only opportunity for those studies which bear upon their immediate work. If they attempt more it involves a strain upon their health which might otherwise have been avoided.

The conditions of our Church life enable a young man to grow in position as well as in ability and experience from year to year. As he advances in age new and higher responsibilities are put upon him; and

thus his whole life becomes an advance—at least until that time comes, which comes to all, when he can no longer bear the burdens of his earlier years. There is no satisfaction which comes to the minister of the Gospel greater than the knowledge that he is advancing in spiritual experience, in ability to work, and in opportunities for usefulness. Great and noble men have worked for years in small places, and have acknowledged that in them they laid the foundations of their strength.

In a conversation the writer once had with Henry Ward Beecher the latter referred to a young Congregational minister in whom he had a deep interest, and said that he could readily have secured him a position in a city church, but that he had advised him to stay in his remote country parish until he had prepared sermons, gained experience, acquired knowledge, and was thus ready for larger responsibilities. "Whosoever of you will be the chiefest, shall be servant of all."

CONFERENCE EXAMINATIONS.

THE "Itinerants' Club" is glad to note the increased interest that is being taken in Conference examinations and the improved methods which are being adopted. Method in every department is a growth, and the manner of conducting examinations in institutions of learning has been only gradually developed in the course of years; so that we cannot hope at present for such completeness of method as will be acceptable to all interested in the subject.

A number of communications have appeared in the "Itinerants' Club" on this subject, which have all contributed to fuller information. Interest in the matter is shown in all parts of the Church. There is a clear indication, therefore, that after a while some uniformity may be reached on the subject which shall be helpful in the mastery of the extended course of study now laid down for our preachers in the Conferences. Brother Townsend in our last issue furnished a communication from the New York East Conference. We herewith print approving remarks by Brother Wright, of the South Kansas Conference, in which he describes the method adopted by that body, and shows the successful working of the plan:

"Brother Townsend's suggestions as to future examinations in the New York East Conference are good. In the South Kansas Conference we study the books together, under competent instructors, at the midsummer session of the Itinerants' Club, which lasts ten days. If examiners are present, and students wish it, the examination then takes place on such books as are mutually agreed on. The questions for remaining books are sent to the pastor nearest the student. There are no examinations at Conference except for those who seek admission on trial and for such brethren as were prevented from taking examination during the year. The plan works well. There is no hurry and worry, as in former times, and the Conference sessions are enjoyed much better, as more time can be given to other interests.

"Independence, Kan.

J. W. WRIGHT."

ARCHÆOLOGY AND BIBLICAL RESEARCH

UR OF THE CHALDEES.

THE biblical references to this ancient city are very brief and purely incidental. The longest is: "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there" (Gen. xi, 31). The exact site of Ur has been a disputed point, and no less than five places have been named as the probable early home of Abraham. The fact that he came to Canaan by way of Haran, where Terah died, has led some to identify it with Urfa, a little north of Haran. This looks, at first sight, quite probable, for, if Ur was in the extreme south, not far from the Persian Gulf, and on the right bank of the Euphrates, why, it is asked, should Abraham start directly north instead of west, and cross the Euphrates twice, when he might have reached Canaan without crossing this river at all? The question of route depended on several circumstances. In the first place, Terah was not an ordinary emigrant with his own family alone, but rather a powerful chieftain, with two or three thousand followers in his train and a very large number of cattle and flocks of various kinds. Thus not only the pasture for his flocks, but also their safety as well as that of his people, would influence the choice of a route. Without, however, entering into details, we might say that most Assyriologists now favor locating ancient Ur at the present ruins of Mugheir, on the western bank of the Euphrates. These ruins, though now about six miles from the river, were formerly without doubt quite near its bank, and not very far from the gulf. The accumulation of alluvium might explain the apparent receding of the sea, while the construction of canals or the changing of the course of the river might account for the distance between the ruins of Mugheir and the Euphrates. The ancient name of Mugheir was Uru. This, as Schrader remarks, is proved by the records of ancient Babylonian kings, found on the very spot. This great scholar, as well as most Assyriologists, agree that Uru of the cuneiform inscriptions is the identical biblical Ur. The inscriptions found in this most important, and perhaps the oldest, city of southern Chaldea, and in neighboring places which were dependencies of Ur, have been very numerous and varied in character. Hommel has done great work in deciphering them.

The word "Ur" probably means "city;" then "Ur of the Chaldees" is equivalent to "the city, or capital, of Chaldea." According to Sayce, Uru is the Semitic form of the Sumerian *eri*. That Ur was a most important city, in short, the metropolis, is proved by many inscribed bricks, found not only at Ur itself, but in the ruined temples of neighboring places, as at Niffer, Senkerah, etc. These bricks bear the name of Uruk

(better *Urbau*), king of *Ur*. There are also many inscriptions, as those on the statues of *Gudea* (about 2800 B. C.), which bear testimony to the greatness of *Chaldea*, and of *Ur*, in particular, which ages before *Abraham* was a great commercial and industrial center. Professor *McCurdy*, in his recent and very able work,* says of the earliest inhabitants of *Babylonia*: "The obscurity that involves the early times of western Asia is first pierced by the light that breaks in upon it from the east, the scene of man's creation and the seat of the earliest civilizations; and though the rays are rare and scattered, and reach only a little way, leaving long tracks of time unilluminated, yet we know that three empires, each of them lasting for hundreds of years, had risen, flourished, and fallen in *Babylonia*, while the rest of western Asia was as yet politically unorganized, and before the ancestor of the *Israelites* had left his native *Ur* of the *Chaldees*." Whether the ancient rulers of *Chaldea* were Semitic need not be discussed here. We are, however, inclined to the belief, with Professor *Hilprecht*, that the recent expedition sent out by the University of Pennsylvania "supplied irrefutable proof of the historical character of this primitive Semitic kingdom."

Ancient classical writers have wonderful things to relate regarding the fertility of the soil of the country about *Ur*, which repaid the toils of the cultivator of wheat and barley sometimes with a yield which was three hundredfold. Such enormous crops would be a source of great revenue, and doubtless large quantities of these cereals would be exported to distant lands less favored by nature, whence useful articles would be brought back in return. We know from the monuments that western Asia, Arabia, and Egypt were connected by numerous caravan routes as early as the thirty-ninth century B. C., and that the ships of *Ur* made voyages far and wide, as to *Nituk*, or *Dilmun*, *Magan*, and *Milukhkha*. *Delitzsch* thinks *Dilmun* to be the island of *Bahrain* in the Persian Gulf, which was a great emporium for the exchange of commodities. *Magan*, though not positively identified, was most probably some port on the Red Sea. This conclusion is favored by the nature of the goods said to have been imported from *Magan*. Many think that the stones used for the statues of *Gudea*, diorite and dolomite, must have come from the peninsula of *Sinai*. The cypress, pine, and cedar wood used in finishing the temples and palaces were, according to the inscriptions on *Gudea's* statue, brought from *Amanus*; thus *Lebanon*, *Anti-Lebanon*, and the *Taurus* would be laid under contribution. The lumber from these distant regions, having once reached the *Euphrates*, could have been floated down on rafts with great ease.

Naturally such commerce would produce great wealth, which, in turn, would produce skilled workmen. Sculpture had reached a point higher than that of early Egypt. The veteran archaeologist *Maspero*, who is everywhere regarded as an authority on questions pertaining to ancient art, ranks the porphyry cylinder of *Shargani's* scribe as among the masterpieces of oriental engravings. Neither does this cylinder stand quite

* *History, Prophecy, and the Monuments*, § 70.

alone, for hundreds of them have been gathered along the Euphrates, of exquisite beauty and form. Metallurgy was also in an advanced state. Not only do we find objects in bronze, such as lances and swords, but articles made of silver have also been unearthed. Indeed, one of the most interesting discoveries of M. de Sarsec was a silver vase. This "earliest known work of the silversmith" is thus described: "The vase is mounted on four feet of copper, decorated in pounced work, with four lion-headed eagles planting their claws in the backs of lions, which alternate with deer and ibexes, . . . and inscribed with the name of Entéména, one of their earliest kings."

The most interesting tablets found in these regions are what are called envelope tablets, used by large business firms. Some seventy of these were discovered, as early as 1856, by Mr. Loftus, at Tel-Sifer, a dependency of Ur. Dr. Budge, on his visit to Babylon in 1888, came across many more of these business tablets. They were from Ur, Larsa, and Sippara, where the firm of Zini-Istar had branch establishments. In these ancient business records we read of land agents, solicitors, hiring of slaves, renting and leasing of houses and lands. One tablet is the lease of a "beerhouse," in the basement of a building. The words used for beerhouse are Bit-Sikari, which the Hebrew scholar will recognize as the equivalent of the Hebrew *beth*, house, and *shekar*, strong drink. A literal translation of this very ancient deed or lease runs thus: "Two thirds *sar* five *gin*, a piece of ground on which a house is built, a room being in the foundation part of the beerhouse adjacent, and a portion of its wall. All of the wall of which is firmly placed with (its) beams and ties. From Sin-abu-su and Sin-remeni, sons of Mur-ili-su, Ikbi-Istar for its full — price of silver has paid. The bargain is complete, and the price in full for the house is paid. May there be satisfaction to future days. Sin-abu-su and Sin-remeni from this house shall not ask damages. They swore an oath by Samas and Imeru that they will take no proceedings on this contract." Mr. Boscawen, speaking of these ancient documents, says, "They are the records of the very population, if not of the kinsmen, from among whom Abram started to journey to the land of promise." Among the thirty thousand cuneiform tablets discovered at Niffer by the expedition of the University of Pennsylvania there are many contract tablets. Such then was the civilization of the land from which Abraham emigrated.*

*Since the above was in type the following, bearing directly upon the question, has appeared from the pen of Professor Sayce. After calling attention to a pamphlet by Professor Hommel entitled *Aus der babylonischen Alterthumskunde*, which is replete with additional data, new facts, and suggestions calculated to shed light upon the early history of Babylonia, he says: "It will be a surprise to many to learn that six thousand years ago Babylonia was already engaged in active trade with Arabia, Syria, and the highlands of Kurdistan. Perhaps one of the most interesting facts brought to light by Professor Hommel is that Ine-Sin, who was king of Ur about B. C. 2500 or earlier, and in whose reign portions of the great Babylonian work on astronomy were compiled, subdued both Kimas, or central Arabia, and Zemar in Phœnicia (see Gen. 10. 18), while his daughter was *patesi* or high priestess of Annum in Elam and Markhashki in northern Syria, where the Hittites were already astr. Still more interesting is the remarkable discovery made by Mr. Pinches of a tablet recording the war waged by Khammurabi of Babylon (B. C. 2250) against Eri-ku, or Arloch, king of Larsa, and his Elamite allies, which ended in the rise of a united monarchy

Strange, indeed, it is that in the face of all these facts there are Old Testament students who regard Abraham and even Moses as mythical existences, mere heroes of the poet's creation. The world is not as young as some scholars would make it, nor were all the nations of antiquity barbarians. It is amazing on what meager data some men will construct a top-heavy theory, unwarranted by anything but their own opinions. The story of Abraham, as told in Genesis, has the ring of true history, and there is no sufficient reason for abandoning the old view that Moses was the author of the Pentateuch.

THE PASSAGE OF THE RED SEA.

Was the passage of the Red Sea effected by natural agencies or miraculously? Good Adam Clarke most positively answers thus: "No natural agent could divide these waters and cause them to stand as a wall upon the right hand and upon the left;" while Wellhausen, with equal positiveness, says that a high wind during the night had left the shallow sea so low that it became possible to ford it. How beautiful the language of the psalmist referring to the event: "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron." And how convincing the words of Robinson on the same subject: "It was wrought by natural means supernaturally applied."

It is not the purpose of this note to enter into the merits of the question pro and con, but rather to call attention to a paper read by Major General Tulloch, of the British army, before the Victoria Institute on the 17th of last June. The general had been engaged recently by the War Office in a survey of what he regarded as the very section of Egypt "through which the route of the Exodus is said to have lain." As might be expected, the configuration of the surface after the lapse of thirty-four hundred years or more had undergone some change. He described with much vividness "the action of a gale of wind, which had stopped all survey work on the borders of Lake Menzaleh, in a few hours carrying the waters of the lake beyond the horizon, leaving all sailing vessels resting on the damp bed of the lake." This is not offered as a solution of the question, but simply as an important historical fact both valuable and interesting, and as showing clearly what has often been suggested before, that "wherever on the Suez the passage of the Israelites took place, the possibility of water being influenced by wind to so great an extent is demonstrated."

in Babylonia, with Babylon as its capital. Among the opponents of Khammurabi mention is made of Kudur-lag-ma-mar (Chedorlaomer) the Elamite, Eri-aku, and Tudkhal, the Tidal of the Book of Genesis."

MISSIONARY REVIEW.

HOW THE CONVERSION OF EUROPE WAS ACCOMPLISHED.

THE principal of the Bareilly Theological Seminary, in India, the Rev. T. J. Scott, D.D., has published five articles in the *Indian Evangelical Review* of far more than usual grasp and analysis, on "The Evangelization of Europe—a Historical Study." Some exceedingly important lessons are emphasized in the author's masterful survey. He notes the length of time occupied in the conversion of the European continent as suggestive of the patience which must probably be exercised in the efforts to evangelize other continents. Sixteen hundred years were required for the nominal conversion of Europe, and missionaries were proportionately far more numerous than they now are in the great Asiatic fields. They were frequently a large community in the midst of pagans, rather than working singly or by twos among millions of heathen, as is now too often the case. These missionaries made much of preaching the truths of the Gospel, but not much of attacks "against the genealogies" of the "false divinities" of Europe. They also emphasized the education of children. The monasteries were colleges. Something like our orphanage work was carried on. There were also theological schools, as that of St. Martin, at Tours.

Leadership was also an important element. Wherever a born leader came to the front success was achieved. Columba could illuminate a book, bale out a boat, grind corn, give out medicine, or work on the monastery farm. Cuthbert's "life was lightning, his words thunder." Bede "lived in his pupils, and his pupils lived in him." They paid close attention to strategic points and opened great centers of work. The evangelists won by practical sympathy. Wilfrid of Sussex fed the starving people before preaching to them. Converts were pressed early into responsibility. In England a native episcopate was soon raised up. The chiefs and petty kings often led the way; the king secured, the clan followed. It was so in Munster, and so among the Celts of Scotland. It was so in Northumbria; so in Norway; so among the Slavs. It was not so at the beginning, but when Rome's imperial majesty grew to impress the people the Church never despised the provision by which the chiefs were won and the masses followed.

Yet "the sad page in the history of the evangelization of Europe is that which records the brutal force used in the coercion of multitudes into an outward acceptance of Christianity." Heathenism was in some quarters hacked and cut to pieces by German troops and Gospel "knights of the sword." Bishop Otho, with an armed escort of Polish soldiers, baptized seven thousand Pomeranians. Not that all these conversions *en bloc* were from coercion. It was not thus that St. Patrick baptized the seven sons of an Irish chief and twelve thousand of their people at one time. There was also the fact of great defection. Apostasy alternated

with reform. Relapses into idolatry of entire communities were a natural result from change of chiefs, where religion of the tribe followed the faith of the ruler.

One most suggestive point discussed by Dr. Scott is the extent of the toleration of pagan customs and their use in preparing the way for Christianity. The Celtic missionaries availed themselves of heathen temples and sacred wells, and adapted some festivals to their uses, just as the India Methodists have since done in establishing great Christian holidays on the days appointed for heathen festivity. This is an important question, full of peril, and as full of promise if handled judiciously.

Dr. Scott finds a parallel, in the British rule in India, to the effect of Roman colonial rule in its influence on the spread of Christianity. The Latin language and Roman civilization became a vehicle of transfusion of the Gospel among barbarous peoples; just as in India at present there is an unmeasured influence, in destructive and constructive activities favorable to the Gospel, exerted by the civilization accompanying the power and spread of the English language. Now, as in the case of the Roman, there may at times be a hatred of the Christian religion, because the people hate the political representative of it; nevertheless, the steady dissolvent influence of the dominating power surely does its work. The changes in costume and customs are symptomatic of simultaneous change in the mental and moral realm. But behind all such power and influence something else must be found to explain the triumph of Christianity. Jesus Christ kindled and kindles to-day an enthusiasm that cannot be expressed in terms of civilization and secularism. "There is always the supernatural *imperium in imperio*."

There was ever underlying the historical incidents traversed in this presentation both systematic giving and consecration of life in the noblest altruism. This eventuated in establishing higher moral standards, a more intelligent and dominating Christian conscience, and consequently a better life for Europe. Thus it is to-day in India and elsewhere. The Gospel has not spent its energy; it can have no substitute in the elevation of the race.

THE MIXED ELEMENTS IN JAPAN.

In an elaborate analysis of the present attitude of the Japanese toward Christianity a writer fully conversant with the situation of affairs in Japan points out, among many other features, that there is a portion of the community which maintains silence, many of whom are in sympathy with the progress of Christianity in that land. Among these some are found in the editorial rooms of influential periodicals; some are educators, some lawyers, and some physicians; some are in the army and navy; and some are engaged in the commercial enterprises of the country. These are grieved at any antagonistic demonstrations against Christian evangelism, especially when accompanied by violent manifestation, regarding such demonstrations as damaging to the fair fame of the country, and as indicating an illiberality which will injure the prestige of the empire, now

seeking to be fully recognized in the comity of nations. Some of these men have come into close relations with Christian movements, and a few have been converted.

There is another segment of the community which maintains that the old religions are still in force and binding on all good citizens. The original placards prohibiting the introduction of a new religion have been removed, but the law has not been repealed. These placards were removed, ostensibly, on the plea that the people were fully advised of the law, and did not need further notification. The new constitution guarantees religious freedom, but within the bounds of the civil and national law as the expression of the prescribed "order." The argument goes in a circle. The constitutional liberty is limited by governmental control, and the government has not rescinded its old law; *ergo*, no one has a right under the new constitution to introduce a new religion, or to become a Christian! The emperor's rescript, issued in the interest of national ethics, has been used among the common people as evidence that Shintoism is still the national religion. This use of the emperor's name gives prestige to the old faith.

Another acknowledged difficulty is the offense caused by sundry Christian ideas. Most sweeping changes have ensued from the fundamental proposition of Christianity that a pure family must be the social unit. Then there are Confucianists with great power over middle-aged Japanese. The young men largely follow Huxley, Spencer, and Schopenhauer, and, being philosophers, hold themselves as necessarily skeptics on all religion. To these must be added still another class, the liberal divisions of the Christian Church, some of whose teachings are fundamentally antagonistic to the acceptance of vital Gospel truth. It goes without the saying that an interested commercial class will oppose Christian assault upon the opium traffic and the domestic manufacture of intoxicants from crude alcohol imported for the purpose. All these are, in one way and another, concerned in an appeal to nationalism.

MISSIONS IN THEOLOGICAL SCHOOLS.

ABOUT a year ago the American Interseminary Missionary Alliance undertook to collect information as to the amount and character of special training given in the several theological schools of all denominations on the subject of missions. The investigation covered fifty-one leading schools, eleven being personally visited by representatives of the body instituting the inquiry. The exact language of the finding as summarized by the Rev. James Edward Adams, traveling secretary for the Missionary Alliance, may be more satisfactory than a restatement. Mr. Adams says: "As a result it was found that of the fifty-one seminaries (1) none had individual chairs on missions; (2) six had the subject as an officially recognized integral part of a chair; (3) thirty-four reported the subject as unofficially included in the general instruction of some other chair, as of Church history, practical theology, etc.; and out of thirty-four cata-

logues examined eighteen made no mention of the subject in their printed course of study; one reported an optional course of several terms in the specific history of missions; and several had special endowed lecture courses for the occasional treatment of missionary themes. Under class (2) of the six, three either never have had, or have not now, the missionary part of the chair in actual operation; in the remaining three, the average amount of time actually given to the subject is thirty-six hours of the seminary course. Under class (3) twelve state that they refer to what is given of the history of missions in the general instruction in Church history; nineteen reported as having it included in practical theology; and the average amount of time given to the subject was only eight lecture periods for the course." These statements are followed by a summary of the value placed on these several courses or partial courses by the students where, indeed, they were attempted to be carried out; and, naturally, the fragmentary treatment brought to them little satisfaction. An enthusiastic missionary professor might overaccentuate the subject; and some teachers have not made the special investigations necessary to the proportional and well-balanced presentation of the theme.

Altogether, it is quite too manifest that the whole matter of missionary training has not had distinct and careful consideration by those who formulate the courses of instruction in theological schools, and that there is no consensus of opinion as to what ought to be done. If the several theological faculties could meet to consider the subject, as the presidents of Methodist colleges did to discuss the question of the Bible in its relation to the college curriculum, they might evolve a general principle of procedure, if not uniformity in the balance and proportion of this subject with other subjects. Every department in a seminary, as in a college, feels the pressure of such demands for special consideration, and the authorities naturally shrink from new chairs and special departments, when the time is short for already approved subjects of drill. But the missionary activities of the age thrust profound problems on the living Church, with which the seminary ought to aid the prospective minister to grapple.

The secular newspaper and periodical press is materially affecting public opinion on some of the topics that involve the very existence of the Church as an aggressive organization. The pew feels the influence of this vigorous and incisive lecturer on missions, and the pulpit must therefore be trained, not only till the conscience of the preacher is aroused and his zeal enkindled, but till he can handle intelligently the missionary problems that press so vitally on the attention of the Christian Church.

Certainly the showing of Mr. Adams suggests that, on the whole, missions are at a serious disadvantage in seminary training. They are not an accident of theology or Church life. They are the center, the soul; that which makes all else of theology valuable. The great French statesman had the kernel of the thought who asked, when the constitution was matured, "Now, how shall we make it go?" The question after all theological training is, "How can we make the Church move?" Missions are the gospel of "Go," and the science of "Go" must be taught.

FOREIGN OUTLOOK.**SOME LEADERS OF THOUGHT.**

Eugène Ménégoz. With deep insight and great ability he has given himself to the study of New Testament theology. It may be well here to give some of his ideas concerning the Epistle to the Hebrews. Its author, he thinks, is Apollos, or some one who had been trained in the Jewish-Alexandrian culture, but who was profoundly impressed with the superiority of the Christian over the Jewish view of the world. It belongs to the second Christian generation, but was written prior to the destruction of the temple, probably between 64 and 67 A. D. It is a letter of warning to Jewish Christians who were in danger of apostasy on account of the delay of Christ's second coming, and was intended to attach them more firmly to the Christian community. The author of the epistle knew Christ by tradition. Christ's mission was the sacrifice of his life for the forgiveness of sins. Jesus frees us from all the unsatisfactory means which the pious of the old covenant employed to come near to God. Wherein the power of Christ's sacrifice to set the believer free consists Ménégoz cannot make out from the epistle. But it is not in a vicarious endurance of penalty. The benefits of Christ's sacrifice are appropriated by faith, which the epistle describes without reference to justification, and without any antithesis to the method of justification by works, as confident and persistent obedience in hope. Both Paul and the author of Hebrews recognize the providential significance of the law, as both recognize its fulfillment in the Gospel. But Hebrews marks strongly the difference between the Old and the New Testament covenant. The Gospel is the truth and perfection of the law. Through all, although somewhat indistinctly, there appears as the background of all these ideas the primitive Christian expectation of an early end of all things, which is rendered religiously valuable by such figures as the Sabbath rest, the idea of an inheritance, a city of God, and the heavenly Jerusalem. The author of the epistle did not proceed as a dogmatician, but as an Old Testament Bible Christian, in reaching his conclusions. He was probably immediately dependent upon Philo for the literary form of his work. The influence of the epistle upon the history of doctrine was not as great as the epistles of Paul. Nevertheless, the universal recognition which it has received proves its power as a religious rather than an intellectual or moral work.

W. Brandt. That the course which criticism has taken is insufferable to sober minds can scarcely be better illustrated than in the case of Brandt. His vast and varied learning all will admit; but when he enters the field of criticism, where the judicial temperament is most needful, he breaks down. Yet it must be admitted that his excesses are the result of the consistent carrying out of methods and principles which others,

holding, fail to apply in their full extent. A recent work of his on the Gospel history and the origin of Christianity, based upon a criticism of the records concerning the sufferings and resurrection of our Lord, brings out his views of our holy religion. By the time he is through with the criticism of the Gospel account of the passion there is precious little left. Concerning the death of Christ the only thing that is fixed is that he died on a Friday. The last supper was only an ordinary evening meal, having no connection with the feast of the passover. In breaking the bread Jesus had in mind only the idea of fellowship; the cup of blessing could have been nothing more than a final draught in gratitude for the meal just enjoyed. Jesus could not have spoken of his death as having a saving significance. Paul, not Jesus, instituted the Lord's Supper, as a memorial of the saving merit of Jesus's death. All the reported utterances of Jesus from Gethsemane are regarded as more or less incredible. The entire account of the trial of Jesus, even in the form found in Mark, is an invention. It is impossible that Jesus should have been formally condemned as a blasphemer, since the Messianic claim was not blasphemous to a Jew. The record concerning Barabbas is set aside. Jesus made no peculiar claim to a divine consciousness. As little was he controlled by a Messianic consciousness, although the thought may have entered his mind. According to Brandt, Jesus did not originate Christianity. His disciples, for various reasons, altered his sayings and doings, and added to them until they were warped almost beyond recognition; and then the record was made of their putting of Christ's life and character, and from this Christianity arose. That is, in plain words, Christianity is not founded upon Christ, but upon a concatenation of falsehoods.

Augusto Gampert. French biblical critics of the first order are scarce. When they do appear they are as liable as critics of any other nation to vary from others in their opinions. Yet it must be confessed that generally they are followers of the newer ideas, particularly with reference to the Old Testament. Gampert is a fair illustration. For example, with regard to the law he thinks that the legislation of the Jews passed through the same phases as were experienced by other nations; that is, it began with oracles, then entered upon the phase of customary law, and finally was codified. He distinguishes a period of oral and a period of written law. In the ninth century B. C. the customary law found its first written form in the book of the covenant, *Exod. xx, 23-xxiii, 19*, and the decalogue as found in *Exod. xxxiv*. This customary law was developed under priestly influence, and took on a predominantly ritualistic character. Had it not been for the prophets who renewed the original form of *Mosaicism* the priests would have brought Israel to religious and national ruin by the non-Mosaic, coarse, and sensuous conceptions which they introduced. With the Book of Deuteronomy the law entered upon its written period and resulted in a compromise between the prophets and the priests. As a consequence of the written law Israel remained the people of Jehovah, even in exile. On the other hand, the rule of the letter began thereby and for-

ever after hindered the free, independent influence of the prophets. Upon this fact was based, in the following period, the transition from prophetism to Levitism as it is witnessed in Ezekiel. Nevertheless, even after the exile Deuteronomy remained the official legislation. Ezra brought from Babylon and introduced in the temple worship of Jerusalem a form of worship which had been worked out by the priests who yet remained in exile. This law was the Priest's Codex in its original form. With it the evolution of the law was practically brought to a close. Soon after 444 B was united with JED into a legislative whole which became the official law of the Jewish Church. Moses, though not the author of the Pentateuch, was the founder of the Hebrew people and of the spiritual monotheism of Exod. xx.

RECENT THEOLOGICAL LITERATURE.

Neutestamentliche Zeitgeschichte. By Professor O. Holtzmann. The object of the work as stated by the author is to furnish the historical material necessary to a correct understanding of the New Testament. According to this a *History of the New Testament Period* must furnish just the amount and kind of material from Jewish and Roman history which pertains to a full and clear comprehension of the events, circumstances, and ideas directly or indirectly mentioned in the New Testament. The assumption which underlies all this is that the New Testament is so organically connected with the period in which it originated that it cannot be understood except as the period is understood. But this need not imply that it is merely a product of the intellectual and religious activities of that age. It may be so understood as to mean that the revealing Spirit took into consideration the actual conditions of the people to whom the revelation was made. In any case it is true that no literary work can be understood except in the light of the period in which it originated. The attempt, however, to limit the information by which the reader of this age may be able to comprehend a work belonging to that is precarious. It is a fact that the whole spirit of an age is part of the information necessary to an understanding of any important phenomenon of it. This spirit cannot be sufficiently understood by the piecemeal information contained in a work of the kind under consideration. Well would it be had we a work which should exhaustively treat the entire phenomena of the period, so far, at least, as it falls within the limits of the Roman empire, and which should at the same time point out the specific connections which the New Testament makes with the culture of the age. Judged of from the standpoint of the author, which is essentially that of all who have preceded him, the work is valuable. Under the principal heads the book discusses the historical basis upon which the New Testament rests, the form which the Jewish life of the people manifested at the time, and the religious views and opinions of the Jews of the New Testament period. Under the last head also is discussed the influence of Hellenism upon the Jewish people, which, according to Holtzmann, is very great.

Cæsarius Von Arelate und die Gallische Kirche Seiner Zeit (Cæsarius of Arles and the Gallican Church of his Time). By Professor Carl Franklin Arnold. To the student of Church history the delineation of a great religious personality is a delight. When done in a scholarly and pleasing manner, as in this instance, the contribution to history is doubly valuable. History is not, as some have said, made up of a series of biographies of great men. True it is that the great men of history produced or embodied about all there is of history. But it would be improper to treat the other causes of events so discourteously as such a method would indicate. Nevertheless, the student who does not emphasize the importance of great characters and carefully study them cannot understand history. This it is which places us under such great obligations to the one who gives us a careful biography or study of some pivotal character. The Gallican Church cannot be understood without a knowledge of Cæsarius of Arles, the bishop, the preacher, the theologian. This book is the product of many years of careful research, and gives evidence that no pains have been spared to make the book trustworthy and complete, so that it is useful to the scholar, and at the same time entertaining, that it may entice the educated reader. The larger portion of the book is given up to the life and labors of its subject; but following this is a mass of materials from his writings, although strangely enough no complete list of works known to have been written by him is given. In respect to the author's judgment concerning the attitude of Cæsarius toward Augustinianism and Pelagianism there is room for difference of opinion. It is instructive to notice the variety of material which the book furnishes, for example, its discussion of the extent of the influence of the Athanasian Creed at that time, the relation of Cæsarius to the rule of the Convent of Lerins, and to the order of worship in the Gallican Church, the second Council of Orange, etc. But with all its fullness and pains it must be said that many points suggested will remain to be investigated anew. All such studies must only be contributions; the final completion of the work lies in the distance. But when one considers the benefits derivable from such studies he must be regarded as a benefactor who produces a book like this.

Das Indulgenz-Edict des Romischen Bischofs Kallist (The Edict of Indulgence of the Roman Bishop Callistus). By Ernst Rolffs. Tertullian's *De Pudicitia* reveals the fact that a Roman bishop had issued an edict absolving all adulterers and fornicators who should perform due penance. The *Philosophumena* of Hippolytus, discovered about the middle of this century, made it clear that the bishop whom Tertullian so vigorously attacked for this edict was Callistus. Rolffs, following a hint which had frequently been given, has undertaken to reconstruct the edict, which has not been preserved to us, from Tertullian's references to it or apparent quotations from it. About two dozen places in the *De Pudicitia* furnish him, as he thinks, the substance, and even the exact language, of the edict. Although there is nothing to be gained from a

verbal reconstruction of the edict in question, yet must the attempt be commended, though it failed. As a matter of fact, there can be no certainty as to the accuracy of the edict, for the text of *De Pudicitia* is not thoroughly settled, and Rolffs makes no attempt to settle it. But even if no difficulty arose from this source it would be impossible to make sure that Tertullian accurately quoted the edict. Did he have a copy of it before him, or did he quote it from hearsay? He was a bitter opponent of Callistus. Did he, consciously or unconsciously, warp his statements? This is, it is true, a purely literary question; but it is so connected with the historical controversy as to receive therefrom a profound importance. The same difficulty does not lie against the historical inferences to be drawn from Tertullian's work. For although there may be uncertainty as to the exact language in which forgiveness was offered to those who after baptism had committed sins of the flesh, the fact that it was offered is unquestioned. Aside from the acumen in literary criticism which the work displays it has its value in calling attention to the entire controversy which Tertullian waged against the Psychics, and will arouse interest in the investigation of questions more thoroughly practical than the one here proposed for solution.

RELIGIOUS AND EDUCATIONAL.

The So-Called Ethical Movement. While it originated in America and England, it has spread rapidly over continental Europe. In Berlin a "German Society for Ethical Culture" was organized in October, 1892, which has since reached all the most important cities of the Fatherland. Its president is Professor Dr. Förster, director of the Royal Observatory, although the soul of the organization is the soulless atheistic professor of ethics in the University of Berlin, Georg von Gizycki. The writer has seen him wheeled into his lecture room on his rolling chair, he being utterly unable to walk, and has heard him lecture. He is the most cynical-looking educated man we have ever seen. Nevertheless, he is the mouthpiece for a great number of the haters of religion in Germany. The fact that inside of three months from the founding of the society about one thousand persons had become members, mostly Berliners, doubtless drawn chiefly from the more educated classes, is of great significance. Already the society has its organ, *Ethische Kultur* (Ethical Culture), edited by Professor von Gizycki. Another organization springing from essentially the same spirit, but appealing to and controlled by less cultured and respectable personages, is the "Ethical Society," also having its headquarters in Berlin, and especially planned to promote and propagate the ethical views of the German Social Democracy. Alike opposed both to religion and the Church, these two societies divide with reference to practical ethics. The "German Society" is composed of or controlled by educated people, who, naturally, have a philosophical basis for their ethical opinions, and being less coarse in their tastes give their attention to the finer points of morals. The "Ethical Society," on the other hand, is

anxious to enforce the practical division of property and the equalization of incomes as soon as possible. As a specimen of the perversity of the whole movement wherever it has appeared, we may note the book of Stanton Coit, which has been translated into German under the title *Die ethische Bewegung in der Religion* (The Ethical Movement in Religion). Here the ministry are accused of teaching doctrines which they do not believe and taking part in ceremonies which they regard as senseless. The author assumes, not that the ministry are dishonest in the ordinary sense of the word, but that they are guilty of what he calls intellectual dishonesty. They do not say what they do not believe, but they believe what they have no sufficient reason for believing.

Congress of Christian Archæologists. An assembly of an unusual character was that which met near Salona, on the coast of Dalmatia, recently. The most distinguished archæologists of Europe, representing the Roman Catholic, the Greek Catholic, and the Protestant Church, met and discussed the problems pertaining to their special department of learning. The meeting was held in the historic spalato which is built in and around the ruins and remains of the splendid palace in which Diocletian sought refuge after his frantic but futile attempt to wipe the Christian religion from off the face of the earth, and where, in A. D. 313, shortly after Constantine and Licinius had proclaimed religious tolerance in Milan, he committed suicide. The entire region is rich in treasures of Christian antiquity, and this, together with the efforts of the Roman Catholic archæologist Bulic, induced these scholars to meet there. The committee having in charge all the arrangements was composed of eight Roman Catholics, the Greek Catholic, Dr. Dandaloff, of St. Petersburg, and Dr. Victor Schultze, of the University of Greifswald, the most prominent of Protestant scholars in this department. Every important country of Europe except England and France was represented in the congress, and about one hundred persons took part in the discussions, which were conducted in Latin, Italian, German, and other languages. Two of the principal speakers were Protestants, namely, Dr. Schultze, and Dr. Bosse, of Kiel. The former emphasized the importance of the foundation of museums of Christian archæology, and the latter the value of photography in archæological investigations. This first congress was so successful that it was decided to hold another in the near future.

The Drink and Tax Bills in Germany. The startling statement was made some time since in open parliament by the German imperial chancellor that the nation paid out annually for intoxicating drinks the enormous sum of 2,000,000,000 marks, or forty marks *per capita* of the population. Much is heard about the support of the army and its burden upon the people; but it costs only twenty marks *per capita* for the maintenance of the German government, including the army, or just half the *per capita* drink bill. So plain is the case becoming that economists and philanthropists are devising ways by which the evil may be abated or abolished.

SUMMARY OF THE REVIEWS AND MAGAZINES.

WELL is it for the purblind world that there are some who can read and interpret the signs of the times. Among those thus gifted with the prophet's discernment is Dean Farrar, of Canterbury. In his article on "Some Problems of the Age," in the October *North American*, he speaks with no uncertain voice of some existing social conditions "which it is blindness to ignore and madness not to appreciate in their full significance." The "problems and perils" he enumerates are: 1. The "enormous growth of stupendous fortunes" side by side with the existence of "squalid wretchedness and practical heathendom." 2. The "abnormal growth of great cities." In nearly every nation, "by a slow and hardly noticed social revolution, the old sweet country life is being merged into the struggling life of towns." London, for example, is "an appalling phenomenon," whose magnitude overwhelms such men as Heine, Huxley, and Rosebery. 3. The "unparalleled growth of population." In India this rapid increase has brought the masses to "almost chronic starvation." In England the births exceed the deaths by hundreds per day, and the competition for a livelihood is "almost overwhelming." 4. The increase of the dangerous elements of society. "There is," says Lowell, "a poison in the sores of Lazarus, against which Dives has no antidote." 5. A "deficiency of adequate charity." On "Hospital Sunday" the contributions in the many churches of London, says the Dean, average from £40,000 to £50,000. But the next day one reads "that £76,000 or £100,000 has been emulously poured out by a handful of rich people at Christie's, to purchase buhl, or bric-à-brac, or Queen Anne plate, or Louis Quatorze furniture, and that more has been bidden for a piece of ormolu, or a gold snuffbox, or three Sèvres vases than is contributed by several of our wealthiest congregations." 6. The growth of democracy. Together with this, the power of the workingmen and the demands of socialists and the labor party "are not without a sinister significance." 7. The possible decay of faith, as shown by the wide prevalence of atheism, socialism, and agnosticism, by the fact that Roman Catholicism has lost hold of millions on the Continent, and by the further fact that "powerful governments have erased from their statute books the name of God." Profound are these lessons pointed out by Dean Farrar, though they are familiar; and deserving of study are they by American sociologists, though they have for the most part an English setting.

THE *New Church Review* for October opens with an article on "Jonah," by T. F. Wright. He shows that the prophet was an historic character, and that the Book of Jonah is a "true account of events." L. P. Mercer contributes "The Stages of Regeneration, Illustrated in the History of the Patriarchs," and E. D. Daniels asks, "Do We Know the Absolute?"

The nature of "The Lord's Temptations" is considered by Arthur Faraday; and "The Structure of the Word" is discussed by P. B. Cabell. In "Hypnotism and Moral Responsibility" J. A. Hayes is slow to believe that the hypnotic subject should be relieved from the consequences of his acts. In "The Book of Daniel" W. H. Hinkley reviews Farrar's recent volume. "Through Egypt and Canaan," by F. A. Dewson, gives us interesting glimpses of Eastern travel. The concluding paper, by Frank Sewall, on "Coventry Patmore's Recognition of Swedenborg," shows the influence on this modern author of the great religious teacher, who is the patron saint of the New Church.

THE *Bibliotheca Sacra* for October has first a discussion of "The Sociological Value of the Old Testament," by Professor O. H. Gates. His main positions are that "the unit for consideration in the Old Testament is the people, and not an individual;" that the development of the history of Israel "constituted a sociological experiment;" and that in the preparation for Christ's coming there was "the growing recognition of the sociological importance of character." In the second article Dr. Washington Gladden writes clearly and strongly of "The Relation of Corporations to Public Morals." Professor C. Walker follows with an article on "Formulation of the Doctrine of the Mass at the Council of Trent," and Abraham Kuyper, D.D., in a translation from the Dutch by the Rev. J. Hendrik de Vries, discusses "Calvinism and Constitutional Liberties." Professor Edward Dickinson concludes an appreciative article on "The Hymns of Martin Luther" with the estimate that they are "stern and imposing monuments, more durable than brass, and upon them, if we have eyes to see, are carved memorials of a great soul and a great age." In considering "The Nature of the Resurrection Body of Christ" Dr. Samuel Hutchings aims to show that our Lord "rose in the same body that was laid in the tomb." The concluding article, by Professor G. Frederick Wright, is entitled "Professor Prestrich on Some Supposed New Evidence of the Deluge." In its critical, sociological, Semitic, and oriental notes, as well as in other editorial departments, this number of the *Bibliotheca* is most able.

In the *Lutheran Quarterly* for October we find a full table of contents, as follows: 1. "Christian Worship—Its Spirit and Its Forms," by J. C. Koller, D.D.; 2. "The Confessional History of the General Synod," by Professor J. W. Richard, D.D.; 3. "Christ in Theology," by W. H. Dunbar, D.D.; 4. "Individualism, or To Every One His Way," by Hon. Thomas Hedge; 5. "Religious Fanaticism and the Death of Christ," by J. J. Young, D.D.; 6. "The Centrality of Christian Fellowship," by Rev. E. H. Delk; 7. "The Bible and its Expositors," by Professor L. A. Fox, D.D.; 8. "The New Testament Idea of Propitiation," by Professor A. G. Voigt, D.D.; 9. "Modern German Theology—Ritschlianism," by Chr. Jensen, D.D.

THE *London Quarterly* for October has: 1. "Robert Louis Stevenson;" 2. "The Destruction of the Mammoth, and the Great Ice Age;" 3. "Religious Life in Denmark;" 4. "Coleridge's Letters;" 5. "Tennyson's King Arthur;" 6. "Adam Smith;" 7. "Lessons from the Monuments;" 8. "Agrarian Reform." The first article is strongly eulogistic. The great Ice Age, says the second paper, "remains an unexplained marvel and a mystery to men of science." In Denmark, asserts the third article, "the old Lutheran faith and life are found in a purer form than in Luther's own country." Rationalism in its different forms "does not seem to have struck deep root in the soil." Among the foreign denominations there is included American Methodism. The letters of Coleridge, as the fourth article shows, help to explain how "so singular an amalgam of strength and weakness" exerted such an influence as "poet, critic, theologian, philosopher" upon his times. As to the Babylonian inscriptions, says the seventh article, when rightly read they "add fresh light and impart new luster to that word of God which liveth and abideth forever."

In some of the Swiss cantons, says the opening article of the *Presbyterian and Reformed Review* for October, the head minister is known by the title of "antistes." The service of these officers at Zurich through three centuries is here traced by Professor J. I. Good, in an article entitled "The Antistes of Zurich." The late Professor E. C. Bissell writes elaborately of the "Origin and Composition of Genesis." The baccalaureate sermon delivered by President Patton at Princeton, in June, 1895, on "James McCosh" constitutes the third article. As a biography it is reasonably full; as a citation of an illustrious example of industry and usefulness it is inspiring to the new graduate. Professor B. B. Warfield follows with a discussion of "The Spirit of God in the Old Testament;" Professor Howard Osgood writes of "'Philosophers' and 'Higher Critics;'" and the Rev. S. C. Hodge considers "The Synoptic Problem." Eighty pages of valuable editorial discussions follow.

THE table of contents of the *Nineteenth Century* for October is as follows: 1. "The Gold Mining Madness in the City," by S. F. Van Oss; 2. "The Political Situation in Italy," by the Marchese de Viti de Marco; 3. "Ruskin as a Master of Prose," by Frederic Harrison; 4. "The Trafalgar Captains," by W. Laird Clowes; 5. "The Land of Frankincense and Myrrh," by J. Theodore Bent; 6. "A Medical View of the Miracles at Lourdes," by Dr. Berdoe; 7. "The New Spirit in History," by W. S. Lilly; 8. "Frederick Locker-Lampson," by Coulson Kernahan; 9. "In Germany—A Sketch," by the Duchess of Sutherland; 10. "The Closing of the Indian Mints," by Lord Brassey; 11. "The Religion of Humanity—A Reply to Mr. Frederic Harrison," by W. H. Mallock; 12. "The Religion of the Undergraduate," by the Rev. A. C. Deane; 13. "The Proper Pronunciation of Greek," by J. Gennadius; 14. "A Great University for London," by Lord Playfair; 15. "The Need for an Antarctic Expedition," by Clements R. Markham.

An attractive table of contents is found in the *Canadian Methodist Review* for September-October. In "The Psychology of Revivals" A. D. Watson, M.D., discusses the emotional manifestations in special religious services. The Rev. R. N. Burns writes of "The Kingdom of God;" and Dr. S. P. Rose, in "The Bible and the Newer Criticism," declares that the ultimate purpose of the Scripture, "to bring men into such a knowledge of Jesus Christ that they may live in him," is the sole test by which the Bible should be tried. An interesting biographical sketch by J. T. Pate, D.D., is entitled "Richard Williams, Missionary to the Patagonian Archipelago." Dr. James Henderson next discusses the question, "Has Modern Thought Disturbed the Foundation of Our Faith?" In "The Unwelcome (?) Child" Thomas Lindsay writes some wholesome words; while "Christianity in Everyday Life," by Rev. William Galbraith, is a plea for the incorporation of the Gospel in all social and national institutions.

Harper's Magazine for October has illustrated topographical and other articles on "Hindoo and Moslem," by E. L. Weeks; "Alone in China," by Julian Ralph; "Queen Victoria's Highland Home," by J. R. Hunter; "Three Gringos in Central America. Part II," by Richard Harding Davis; "Personal Recollections of Joan of Arc. Part VII," by Louis de Conte; and "The German Struggle for Liberty. Part IV," by Poultney Bigelow.—The *Presbyterian Quarterly* for October opens with an article by W. M. McPheeters, D.D., on "Dr. Briggs's Higher Criticism of the Hexateuch." Some of its other articles are "The World, in Ruin and Redemption," by H. B. Pratt, and "The Social and Civil Status of Woman," by Hon. W. M. Cox.—*Our Day* for October has among other matters, "Chicago Commons and its Summer School," by Max West; "George W. Childs—A Character Sketch;" "Some Thoughts on American Universities," by A. M. Fairbairn, D.D.; and "Origin of Chinese Outrages," by H. H. Van Meter.—Conspicuous among the special articles of the October *Review of Reviews* is the comprehensive paper by G. P. Morris on "Religious Journalism and Journalists." It is illustrated with numerous portraits, and in it Methodism does not go unhonored.—The *Gospel in All Lands* for October devotes particular attention to Germany, China, and Japan. It is admirably edited by Dr. E. R. Smith, and should command the enthusiastic support of the Church.—The October number of the *Columbus Theological Magazine* has: 1. "The Bible as a Means of Culture;" 2. "New Testament Woman;" 3. "A Short History of Pietism. Chapter VIII," by Rev. P. A. Peter; 4. "Negative Religious Tendencies," by Rev. E. Gerfen; 5. "Mirror of Pastors;" 6. "The Agrapha."—The *Haus und Herd* for October has attractive illustrated articles on "The Chattanooga and Chickamauga National Park" and "Moses, the Deliverer of Israel."—The *Preacher's Magazine* for October opens with a superior sermon by Dr. Charles Moinet, on "Unsuspected Faith." Among the other contributors are Mark Guy Pearse and Joseph Parker. Dr. W. E. Ketcham, the able editor, continues his "Notes on the International Sunday School Lessons." This magazine is in touch with the times.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Higher Criticism of the Pentateuch. By WILLIAM HENRY GREEN, D.D., LL.D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. 8vo, pp. 184. New York: Charles Scribner's Sons. Price, cloth, \$1.50.

Dr. Green is known everywhere as a most able and accomplished protagonist in the ranks of conservative biblical scholarship against the unwarranted assumptions and audacious attacks of the destructive biblical critics. He does not denounce the higher criticism, which is an entirely lawful and necessary inquiry into the origin and character of the writings to which it is applied, seeking to ascertain the authors by whom, the time at which, the circumstances under which, and the design with which they were produced. He denounces only the perversion and abuse of such forms and methods of study. The purpose and scope of this volume are indicated by the author in his Preface, a part of which we here quote: "The higher criticism has been of late so associated with extravagant theorizing, and with insidious attacks upon the genuineness and credibility of the books of the Bible, that the very term has become an offense to serious minds. It has come to be considered one of the most dangerous forms of infidelity, and in its very nature hostile to revealed truth. And it must be confessed that in the hands of those who are unfriendly to religion it has proved a potent weapon in the interest of unbelief. Nor has the use made of it by those who, while claiming to be evangelical critics, accept and defend the revolutionary conclusions of the antisupernaturalists tended to remove the discredit into which it has fallen. . . . The genuineness and historical truth of the books of Moses have been strenuously impugned in the name of the higher criticism. It has been claimed as one of its most certain results, scientifically established, that they have been falsely ascribed to Moses, and were in reality produced at a much later period. It is affirmed that the history is by no means reliable, and merely records the uncertain and variant traditions of a post-Mosaic age, and that the laws are not those of Moses, but the growth of centuries after his time. All this is based on demonstrably false and sophistical reasoning, which rests on unfounded assumptions and employs weak and inconclusive arguments. It is the purpose of this volume to show, as briefly and compactly as possible, that the faith of all past ages in respect to the Pentateuch has not been mistaken. It is what it claims to be, and what it has always been believed to be. In the first chapter it is exhibited in its relation to the Old Testament as a whole, of which it is only the initial portion, but the basis or foundation upon which the entire superstructure reposes; or rather it contains the germs from which all that follows was developed. In the second the plan and contents of the Pentateuch are unfolded. It has one theme, which is consistently

adhered to, and which is treated with orderly arrangement and upon a carefully considered plan suggestive of a single author. In the third it is shown by a variety of arguments, both external and internal, that this author was Moses. The various forms of opposition to this conclusion are then outlined and separately considered. First, the weakness of the earlier objections from anachronisms and inconsistencies is shown. In the fourth chapter the divisive hypotheses, which have in succession been maintained in opposition to the unity of the Pentateuch, are reviewed and shown to be baseless, and the arguments urged in their support are refuted. In the fifth chapter the genuineness of the laws is defended against the development hypothesis. And in the sixth and last chapter these hypotheses are shown to be radically unbiblical. They are hostile alike to the truth of the Pentateuch and to the supernatural revelation which it contains." A passage taken from the last pages of this book will indicate with additional distinctness Dr. Green's position: "The development of critical hypotheses inimical to the genuineness and truth of the books of the Bible has from the beginning been in the hands of those who were antagonistic to supernatural religion, whose interest in the Bible was purely literary, and who refused to recognize its claims as an immediate and authoritative revelation from God. These hypotheses, which are largely speculative and conjectural, are to a great extent based upon and shaped by unproved assumptions of the falsity of positive scriptural statements. They are in acknowledged variance with the historical truth of much of the Bible, and require, as is freely confessed, the complete reconstruction of the sacred history. They require us to suppose that the course of events and the progress of divine revelation must throughout have been very different from the representations of the Bible. Within a very few years professedly evangelical men have ventured upon the hazardous experiment of attempting a compromise in this matter. They propose to accept these hypotheses in spite of their antibiblical character, in spite of their incompatibility with the historical truth of the Bible, in spite of their contravening its explicit statements, in spite of the grave questions which they raise respecting the fallibility of our Lord's teaching; and they expect to retain their Christian faith with only such modifications as these newly adopted hypotheses may require. They are now puzzling themselves over the problem of harmonizing Christ's sanction given to false views respecting the Old Testament with implicit faith in him as a divine teacher. And some of them in their perplexity over this enigma come perilously near impairing the truth of his claims. Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and inquire whether Christ's view of the Old Testament may not, after all, be the true view?" It will be seen that this book by Dr. Green differs from Dr. Rishell's volume, recently noticed in these pages, in the fact that the latter is a review of the field and a description of the parties and their positions, while the former is in addition a set argument for one particular party and position; and a strong argument it is, acceptable, undoubtedly, to the great majority of Christians.

The Christless Nations. A Series of Addresses on Christless Nations and Kindred Subjects Delivered at Syracuse University on the Graves Foundation, 1895. By Bishop J. M. THOBURN, D.D. 12mo, pp. 214. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, cloth, \$1.

Bishop Thoburn, who has passed by more than a decade his "missionary apprenticeship" of twenty-five years, has a large acquaintance with missionary matters and has studied missionary problems on the mission field. Hence, when he speaks on these themes the Church is glad to listen to what he has to say. The special topics of the six lectures embodied in the above-named book are as follows: "The Christless Nations," "Missionary Possibilities," "Woman in the Mission Field," "Missionary Polity," "New Testament Missions," and "Way-side Views." While all these addresses have excellent points, and no one of them is dull or dry, the second and fourth bring out most fully the lecturer's well-known characteristics of boundless enthusiasm, unquenchable faith, and courageous criticism. He believes that the resources of the Church, in reference to giving for missions, so far from being exhausted, have hardly been touched as yet. This is, no doubt, true. He also sees very clearly that an avowed and organized constituency of pledged missionary supporters, if they could be secured, would put the whole matter on an entirely different basis. But as to how this loyal, indefatigable band of collectors and donors can be secured the bishop seems to have no more light than the rest of us. We fear it is simply one part of that huge and immensely difficult problem (for which no patent solution has yet been found) of how to turn our vast aggregates of nominal Christians into real Christians. There are sharp reflections in the fourth lecture, on the shortcomings in the average home management of missionary societies in general, as they appear to active workers in the foreign field, especially to the "broad statesmanship and farseeing views" of our India bishop. "One of the most urgent needs of the hour is missionary statesmanship, and nowhere is this need more urgent than in the councils of those who manage the affairs of the great missionary societies of the present day. . . . The missionary world of the present day has crying need of statesmen." Of course, this sort of language can hardly be relished by those who consider themselves depreciated, but, if it be true, we know of no reason why it should not be spoken. Bishop Thoburn holds very positively that the societies and their secretaries are for the missionaries and their work, not *vice versa*; and we think his contention cannot be overthrown. Bishop Thoburn has no sympathy whatever with the premillennial views of missions of which so much has lately been heard from Drs. Pierson, Simpson, and others. He says: "There can be no doubt that the sad fact confronts us that the evangelization of our world, so far from being nearly complete, has hardly passed its initial stage." Again he writes: "A nation is not reached when one or more men preach in a given place, nor does the mere proclamation of a message of truth constitute the Gospel so long as Christ is not made known to the people." Nor does fanaticism receive any sort

of countenance from the bishop, in spite of the very large place which hope, not to say imagination, plays in his outline of the future. "Faith," he well says, "should not ignore the ordinary laws of human intelligence." Too many very earnest people allow themselves to be seriously misled by neglecting the exercise of sanctified common sense. It is not wise, and it certainly is not prudent, to send out large parties of untried persons, sometimes married and sometimes single, with little or no culture, little or no experience of life, and with supreme devotion as the one towering virtue which is expected to hide a multitude of shortcomings. There is no real devotion whatever in deliberate folly; and some missionary expeditions have been so unwisely planned as to make it seem that wisdom had been thrown to the winds and devotion made a synonym for rashness or blind presumption." These words are none too strong to characterize some of the loudly heralded "faith" missions of modern days, in support of which deluded people are induced to give hundreds and even thousands of dollars that might be much better used in other ways. The salvation of the world will not be greatly furthered by these measures.

Atonement: The Fundamental Fact of Christianity. By NEWMAN HALL, LL.B., D.D. 12mo, pp. 159. New York: Fleming H. Revell Co. Price, cloth, 75 cents.

Forty years ago, just at the beginning of his long pastorate in London, Dr. Hall published a sermon, entitled "Sacrifice, or, Pardon and Purity Through the Cross," in order to refute the views of the Rev. Frederic Maurice. Now, after more than fifty years' experience in preaching the Gospel, the distinguished pastor presents us with this little book, which places before us substantially the same doctrine as the sermon, and tells us that the years have only served to strengthen his conviction concerning its truth. In the first place, he distinguishes between the fact of the atonement and any theory that attempts to explain this fact. The fact of atonement he holds to be incontrovertible; but any theory of atonement is likely to be faulty and incomplete, partaking of the nature of all human knowledge; for the mystery of the atonement is as deep as is the mystery of God himself. "As we may profit by the solar ray without knowing the nature of light, and be nourished by food while ignorant of the process of digestion, so multitudes are saved through the atonement who cannot explain it." Yet, if "the angels desire to look into" these things, should not we who are the subjects of redemption endeavor to discover some of the treasures of wisdom and knowledge contained therein? In theology, as in natural science, "we know in part;" nevertheless, we know, and as far as we have proceeded we feel that we stand upon the solid rock. By the fact of the atonement our author means that through the life and death of Jesus, and his ever-living intercession in heaven, men are saved from the guilt and power of sin and are prepared for the life of glory. He considers this the essential fact of Christianity. "On this as its strong foundation stands the Church of God. We build on sand if we build elsewhere." "This is the central truth, the denial of which throws the whole fabric of spiritual truth into disinte-

gration and collapse. It sustains the functions of the heart to every other verity in the Christian scheme, giving to it life and power. It is the sun in the heavens of revelation, around which other doctrines revolve, and from which they derive their light." In a few brief sentences Dr. Hall gives us the essence of his theory: "Christ perfectly obeyed the law broken by men, and echoed back from humanity God's thoughts respecting sin and holiness. He offered as our representative a perfect obedience, so that the Father, beholding him as the Son of man, and for men, could say, 'I am well pleased.' He could not as divine, nor as a perfect man, offer the atonement of *remorse*; for 'he knew no sin.' But he did suffer on our behalf many of the consequences of sin—physical infirmities, social wrongs, the malignity of the wicked, mental anguish, spiritual trials; and 'became obedient unto death.' Though sinless, he stood in the place of sinners, confessing their guilt; and thus his soul was made an 'offering for sin.'" And again he says: "All explanations of the atonement have partial truth; Christ did die as a martyr; as an example; as a pattern of self-surrender; to show sympathy; as our representative; to reveal the love of God; to satisfy the claims of government. The atonement fulfills all these purposes; but each is not all, and all are defective without this—'He bare our sins in his own body on the tree.'" Our author objects to the "moral influence theory" as incomplete and one-sided. According to this God might have forgiven the sinner as well without the sacrifice of Christ as with it, provided only the sinful disposition be changed. But the work of salvation is twofold; there are two aspects from which we must view it, the human and the divine. The death of Christ not only made it possible for man to repent and exercise faith, but also removed the obstacles on the divine side and enabled God to show his love, to pardon and cleanse the sinner. What these obstacles were we may but faintly discern; but, whatever they were, we believe that they were forever removed by the life and death of Jesus. Dr. Hall rejects the heathenish notion that the sufferings of Christ appeased the wrath of God; he holds also that it is improper to say that Christ was punished for our sins. Punishment implies guilt in him who suffers it and displeasure in him who inflicts it. An innocent person, therefore, cannot be said to be punished for a guilty one. The death of Christ was substituted for our bearing the penalty of sin, answering all the purposes for which punishment might have been inflicted, and with additional advantages which punishment could not have secured. Punishment would have honored the law but destroyed the sinner; atonement does more honor to the law and saves the sinner. "It was not the being crushed by a wheel which was still to go on crushing those who oppose men's wickedness, but it was the arresting of the wheel of retributive justice which otherwise would destroy sinners. His death was his triumph over the world's evil. It was not the triumph of a whirling wheel. He was not conflicting with a physical or social law and paying the penalty of his daring. He was magnifying the moral law and gaining the eternal rewards of obedience unto death. He was not help-

less in the embraces of an infernal machine. His cross was the weapon of his warfare and the means of his victory." Therefore St. Paul glorified in the cross. "Shall we be ashamed of the battlefield where such a victory was won and such immortal benefits obtained? Were Spartans ashamed of Thermopylæ, or Athenians of Marathon, or Scots of Bannockburn, and shall those redeemed from the debasing tyranny of sin be ashamed of the cross? It is the conqueror's chariot, it is the Redeemer's throne. The grave of the Crucified is the gateway of glory; the death on the cross is the anthem of the heavenly host." In support of his doctrine Dr. Hall appeals to the Old Testament sacrifices and to all the prophets of the old covenant; he cites the testimony of John the Baptist and the very words of Jesus; he summons to the witness stand each of the apostles in turn. And finally, to add yet more to the magnificence of this vast array of witnesses, he makes his appeal to the experience of believers in all ages, and shows that this doctrine has been written not merely with pen and ink, but also in the life history of millions of redeemed ones, of whom by far the greater part already chant the song within the veil, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

My Literary Passions. By W. D. HOWELLS. 12mo, pp. 261. New York: Harper & Brothers. Price, cloth, \$1.50.

"What a dear, delightful, garrulous old egotist he is!" was said by one man to another concerning an elderly person of eminence to whom both had just listened. It may be possible to read Mr. Howells's book through without disgust or weariness, but we wonder whether it was really worth while for him to set down all the trivialities of personal experience which make up so much of this volume, or for the publishers to preserve them in so many pages of print. So experienced and successful a publishing house must know its public, must know what the market will take, and by printing virtually says, "This is what people want and will pay for." If they are right, then we suppose Mr. Howells must have become so important a personage that, like the royal family, his smallest doings are worthy of record in a court bulletin or a duodecimo. But while this book is frankly egotistical it would not be readable or endurable if its interest were limited to Mr. Howells's affairs and experiences; his life and personality are only the strings on which a great many persons, books, and other things are strung together and brought brightly into view. Nevertheless, his volume belongs to light literature, very light. His successes, he is reported to have said, depend upon the verdict of women. It may be that there are women enough who are interested in the small confessions and self-revealings of a popular author to make an appreciative and approving audience for *My Literary Passions*. It may even be that some profit, encouragement, and help may be derived from this minutely detailed narrative of literary effort

and experience by some who are wistfully looking or uncertainly struggling in the direction of literary life. Hints and heartenings flash abroad by the telling of personal experience, whether religious, literary, commercial, social, or whatever else. In this dull, sordid world, if a man has lived intensely or eventfully, if he has really had passions, noble ones, if he has aspired and striven strenuously and achieved something, probably no harm can come of his giving the world glimpses of his quick and quivering experience here and there. And assuredly it is lawful for an author, or anybody else, who has been helped by others, to name them, describe how they did it, and acknowledge his debt. Mr. Howells's grandfather was a Friend who married out of meeting and became a perfervid Methodist. His father failing to get himself converted at the camp meetings by all the prayers that were offered for and around him—that is the way in which our author puts it—was given up as a mysteriously difficult case, got discouraged himself, and drifted off into Swedenborgianism, where he stayed all his days. The father was editor of a country paper in a little southern Ohio town, and had a passion for poetry. Did he make poetry of his religion, and did this make him a Swedenborgian? Some fine, sweet, imaginative, trustful, tender, sentimental natures have been Swedenborgians. From "The Bookcase at Home" of his boyhood on to Tolstoy, Howells mentions, one would think, about all the authors who have fashioned and colored him. He "passed through a paroxysm of Alexander Smith, a poet deeply unknown to the present generation, but then acclaimed immortal by all the critics and put with Shakespeare, who must be a good deal astonished from time to time in his Elysian quiet by the companionship thrust upon him." He says: "I read this now dead and gone immortal with ecstasy unspeakable; I raved of him by day and dreamed of him at night; I got great lengths of his 'Life-Drama' by heart, and I can still repeat several gorgeous passages of it." "The reading world is very susceptible of such lunacies, and all that can be said is that at that period it was time for criticism to go mad over a poet who was neither better nor worse than many another third-rate poet apotheosized before and since." Mr. Howells is of opinion that the two poets of our day "who preeminently voiced their generation were Tennyson and Longfellow; though Browning, like Emerson, is probably now more modern than either;" but he says that Heinrich Heine dominated him longer than any one author that he has known. "I knew the ugliness of Heine's nature, his revengefulness, malice, cruelty, treachery, and uncleanness; and yet he was supremely charming among the poets I have read." Of one of his Russian favorites he says: "When I remembered the deliberate and impertinent moralizing of Thackeray, the clumsy exegesis of George Eliot, the knowing nods and winks of Charles Reade, the stage carpentering and lime lighting of Dickens, even the fine and important analysis of Hawthorne, it was with a joyful astonishment that I realized the great art of Tourguenief." "The Ring and the Book" is one of his literary passions, although he is not a devotee of Browning. Of it he says: "I was nearly home from Italy when that poem appeared, and whether or

not it was because it took me so with the old enchantment of that land I gave my heart promptly to it. Of course, there are terrible *longueurs* in it, and you do get tired of the same story told over and over from the different points of view; and yet it is such a great story, and unfolded with such a magnificent breadth and noble fullness, that one who blames it lightly blames himself heavily. There are certain books of it—Caponsacchi's story, Pompilia's story, and Count Guido's story—that I think ought to rank with the greatest poetry ever written, and that have a direct, dramatic expression of the fact and character which is without rival. There is a noble and lofty pathos in the close of Caponsacchi's statement, an artless and manly break from his self-control throughout, that seems to me the last possible effect in its kind; and Pompilia's story holds all of womanhood in it, the purity, the passion, the tenderness, the helplessness. . . . Yes, as I think it over, 'The Ring and the Book' appears to me one of the few great poems whose splendor can never suffer lasting eclipse, however it may presently have fallen into abeyance. If it had come down to us from some elder time . . . it would be ranked where it belongs, with the great epics." We are not much pleased with Mr. Howells's confession that Zola has been one of his "great literary passions, almost as great as Flaubert, and greater than Daudet or Maupassant," although this prepares us for the last chapter, which informs us that the noblest of all his enthusiasms is his "devotion for the writings of Lyof Tolstoy." Hear him: "Tolstoy gave me heart to hope that the world may yet be made over in the image of Him who died for it, when all Cæsar's things shall be finally rendered unto Cæsar, and men shall come into their own, into the right to labor and the right to enjoy the fruits of their labor, each one master of himself and servant of every other." "As I read his different ethical books, *What to Do*, *My Confession*, and *My Religion*, I recognized their truth with a rapture such as I have known in no other reading, and I rendered them my allegiance, heart and soul. They have it yet, and I believe they will have it while I live." "There was but one life ever lived upon the earth which was without failure, and that was Christ's, whose erring and stumbling follower Tolstoy is. There is no other example, no other ideal, and the chief use of Tolstoy is to enforce this fact in our age, after nineteen centuries of hopeless endeavor to substitute ceremony for character and the creed for the life." "I do not believe that in the whole course of my reading, and not even in the early moment of my literary enthusiasms, I have known such utter satisfaction in any writer, and this supreme joy has come to me at a time of life when new friendships, not to say new passions, are rare and reluctant. . . . I believe if I had not turned the corner of my fiftieth year when I first knew Tolstoy I should not have been able to know him as fully as I did. He has been to me that final consciousness which he speaks of so wisely in his essay on Life. . . . It is with the wish to offer the greatest homage . . . which any man can pay to another that I close this record with the name of Lyof Tolstoy." So the last heard of Mr. Howells is that he is submerged in Tolstoy without hope or desire for resuscitation. One takes some risk in criticising Mr.

Howells's work, for he has said severe things about the critics: "The critic exists because the author first existed. If books failed to appear, the critic must disappear like the poor aphid or the lowly caterpillar in the absence of vegetation." The critic, it seems, is nothing but a parasite, an insect, a worm. But how is it that Mr. Howells says this? Is not he himself a critic? For one great thing he is entitled to praise: his heart and his pages are pure. He has helped and not harmed his "fellow-heirs of this small island, life."

The Elements of Ethics. By JAMES A. HYSLOP, Ph.D., Instructor in Ethics, Columbia College. New York: Charles Scribner's Sons. 12mo, pp. 470. Price, cloth, \$2.50.

We revert to this book for the purpose of adding some things not previously printed. Dr. Hyslop considers conscience to be a synthesis of various functions of the mind. This theory of a composite conscience helps the author to an explanation of the possible origin of conscience which he rather suggests than lays down. The beginnings of the *manifestations* of conscience *may* have been due to evolutionary or developmental experience. Intellect, desire, will, in conflict with realities of experience, effected their complex action, or alliance in action, at first incidentally, and repeated incidents passed on into habit and heredity consolidated them. This theory is rather implicit, not explicit, in the concluding pages of the chapter on the origin of conscience. If we understand the author, this phenomenal origin is the only origin to be sought. A simpler theory of the nature of conscience would have excluded any development hypothesis, and our author seems unwilling to antagonize at all points the evolutionist theory. He is, however, very emphatic in his statements that ethical theory is not at all modified by evolution doctrine. This favorite dogma of so many ethical tyros and sages is repudiated with more warmth than any other criticised theory. We set down a few of these strong expressions: "There is a widespread feeling . . . that the whole problem of morality is and must be transformed by the conception of development. This thesis we shall absolutely deny." "The basis of morality remains the same whether evolution be true or not." "The whole question of what constitutes morality and its grounds and validity remains absolutely untouched by the method of development." "All the noise made about its [evolution's] revolutionizing the subject is but sound and fury, signifying nothing, and conceals a most astonishing ignorance behind the mask of knowledge." We must not omit to say that in this chapter Dr. Hyslop displays rare powers of analysis and of criticism, and is sometimes more happy in destroying other men's graven images than in building his own altar. But this last remark must not be misconstrued as criticism; for our author is not here to dogmatize, but rather to clear away the misconception of other men who dogmatize in place of investigating. There is no other extant book on ethical theory which can compete with this one in breadth of illumination. If irrelevant questions are only handled as specimens, not settled once for all, the main questions are thoroughly lit up, and the categorical imperative, the

supremacy of moral obligation, the majesty of duty, survive the analysis and glow with new fire under the brilliant dialectics of the author. We may also include in this review a brief notice of a theory which we cannot unhesitatingly accept. The key to the problem of punishment Dr. Hyslop finds in the doctrine that men are responsible, but not *equally* responsible. Older schools of thinking assumed equality of responsibility, which was an error. Determinists with their denial of freedom—and therefore of all responsibility—fall into a worse error in teaching that punishment should aim at correction; for on their theory no correction is possible. Corrective punishment logically depends on freedom. The unequal responsibility results from the causes—heredity and education—pleaded for by determinists; but these causes do not destroy freedom and responsibility. This doctrine of inequality is attractive in its theoretical form, and it loses nothing of this charm for the human reader in the author's handling of it. But as a practical matter, with a case to be decided by a court, it suggests insuperable objections. Of course these may be overcome by a legal settlement of the region of doubt—by declaring all criminals imperfectly responsible, and therefore to be subjected to indefinite periods of correction. There might be less hesitation in accepting this doctrine, if experience did not seem to deny success to our methods of correction. Dr. Hyslop has a neat way of accepting determinist conclusions from the premises of freedom. We are disposed to suggest, in reply to his theory of inequality, that the causes alleged *may break down all freedom* as probably as they may impair it. Or, to employ a simple figure, one man may have less light than another and yet may have enough. He may be more liable to temptation and yet have the power to resist temptation. And we see not why corrective punishment may not consist with complete responsibility. Just why heredity and environment should seem merely to weaken freedom is not at all clear anywhere except at the end of Dr. Hyslop's enthymemes. Plain old judicial language such as, "Did the prisoner know he was doing wrong, and had he the power not to do wrong?" may be answered affirmatively in any case of a culprit not insane. If we refine upon the matter in the interest of humanitarianism, we ought not to play fast and loose with responsibility. If it is impaired it may be destroyed; if it is destroyed a new kind of asylums should take the place of our prisons. In fine, it seems to us that Dr. Hyslop's vindication of freedom is of small use in the matter of penology. Nor are we quite sure that he has not in this chapter surrendered what he proved in the preceding one—theoretical freedom. We have to go back a long way in our reading to recall a writer so richly gifted in dialectic as our author is. Like the schoolmen, he can prove anything he likes; and he can do it more neatly and conclusively than any sophist of them all. We greatly admire this dialectical ability as it is employed in this book. If we wanted any theory picked to pieces and reduced to impalpableness, we should, if possible, seek the services of Dr. Hyslop. The misfortune remains, however, in a suspicion that our author might as easily have reached opposite conclusions in some cases. And we should

hesitate to "indorse for" some theories of this book, because the premises may yield, in his future handling of them, conclusions of which we have not so much as a scent of suspicion. The book is stiff but delightful reading, and cannot fail to prove stimulating to the man who enjoys it. But we are wary when its conclusions are modestly set down, especially when they land us in compromises such as lurk in unequal freedom.

The Complete Poetic and Dramatic Works of Robert Browning. Cambridge Edition. Crown 8vo, pp. 1033. Boston and New York: Houghton, Mifflin & Co. Price, cloth, gilt top, \$3.

An unsurpassed triumph in bookmaking; the apparently impossible has been done. In some editions the works of Browning fill twenty volumes; here we have them all in one well-made and manageable volume, which can be held easily in the hand. In addition to the poems and dramas it includes a biographical sketch of Browning, his essay on Shelley, explanatory notes, an index of titles, and another of first lines. With this one volume, and George Willis Cooke's *Guidebook to Browning*, published by the same house, the student is completely equipped for the study of the most profound and powerful of modern poets; though if one chooses he may add the authorized life of the poet by Mrs. Orr, issued also by Houghton, Mifflin & Co. We say again, this volume is every way a marvel of bookmaking. In one tenth the compass, for one tenth the price, it gives us the whole of Browning in handsome, durable, and portable form. It is a great service to the public and a great achievement by the firm who publish it. We add here a few suggestions for the study of Browning. Much depends on how that study is begun. If one begins with "Paracelsus," or "Sordello," or "Fifine at the Fair" he will not be likely to pursue his study far. But let a *minister* begin with "Saul," and go on with "Rabbi Ben Ezra," and "A Death in the Desert," and "An Epistle, containing the Strange Medical Experience of Karshish, the Arab Physician," and "Caliban upon Setebos; or, Natural Theology in the Island," and "Prospice," and "The Grammarian's Funeral," and "La Saisiaz," and "Christmas Eve," and "Easter Day." And, speaking generally, let anybody begin with "Evelyn Hope," and "Hervé Riel," and "The Flight of the Duchess," and "One Word More," and "By the Fireside;" and then go on with "The Lost Leader," and "The Patriot," and "Instans Tyrannus," and "Echetlos," and "Hubert and Hob," and "Abt Vogler," and "Clive," and "Waring," and "Mulékkeh." After this read anywhere in "Dramatic Lyrics," or "Dramatic Romances," or "Men and Women," or "Dramatis Personæ." Later, try "Pippa Passes," and "Balaustion's Adventure," and "A Blot in the 'Scutcheon,'" and "Colombe's Birthday," and "Aristophanes' Apology," and "The Agamemnon of Æschylus." At last read that mighty work, "The Ring and the Book," or anything else you please. And, finding out what interests you most, go back to it and read it, study it, again and again. Persevere. Your intellectual muscles will expand. Your spiritual coasts will be enlarged. Your joy in God and in his world will be increased.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

History of the United States from the Compromise of 1850. By JAMES FORD RHODES. Vol. III, 1860-1862. 8vo, pp. 650. New York: Harper & Brothers. Price, cloth, \$2.50.

Bernardo de Brito, when he began his *Monarchia Lusitana*, or "History of the Portuguese Monarchy," started, on what is obviously the only thorough and philosophic system of writing history, with the very beginning of things—the creation of the world which was to be the scene of his drama. Now, it is certain that without the creation there could have been no history of Portugal. It is equally true that any history supposes the existence of some previous history, to understand which is necessary in interpreting with absolute fidelity the later period; and there can be no doubt that the development of Portuguese institutions and national life in the sixteenth and seventeenth centuries had a vital, if somewhat remote, connection with events in patriarchal and pagan ages. But it detracts something from the value of De Brito's work as an adequate commentary on Portuguese affairs that his life did not prove long enough to enable him to bring it down to a period when there existed any Portuguese monarchy at all. Mr. Rhodes is wiser from a practical standpoint, if not so logical. With the lesson of Bancroft's example before him, he begins at once with the period which he especially desires to portray. Nor was it necessary for him to trace the progress of our government during the earlier half of the century. This has already been done, in whole or in part, by such competent scholars as Schouler, Adams, and MacMaster. The period he covers is, indeed, "within the memory of men still living"—a condition not often favorable to a calm and unprejudiced narrative. Yet probably in no country has there ever been a period, so embittered with strife, of which it was possible at the distance of a single generation to formulate judgments more fair and dispassionate, more sober and historic. The great actors in the events of a third of a century ago have left the stage. The old bone of contention has been removed, sectional hatred has largely subsided, party allegiance has been greatly weakened. There has been since the war a vast expansion of wealth and population. Great commonwealths not existing then now constitute factors in our political affairs. New conditions confront us, new problems are demanding solution. And so Mr. Rhodes can write this able volume and lay before us a broad and mainly impartial view of those modern times that tried men's souls. The first chapter, constituting Chapter XII of the entire work, is a review of material, economic, and social conditions during the years included in the two preceding volumes. He carries us back to a time when the quickest transatlantic voyage lasted ten days, when our newspapers received no dispatches from Europe except by mail, when Mr. Emerson, on one of his lecturing tours in 1851, arrived at Pittsburg "after a very tedious and disagreeable journey from Philadelphia, by railway and canal, with little food and less sleep, two nights being spent on the railcars, and the third on the floor of a canal boat." The author does not hesitate, on occasion, to discard some of the traditional stateliness of history,

without, in our opinion, sacrificing much real dignity thereby. Perhaps the means we enjoy for greater rapidity and convenience in locomotion has exerted an unconscious influence on his style. We note his use not seldom of the first person singular. He also ventures upon some discussions not usually included within the functions of historical composition in its narrower sense, though helpful to an understanding of causes underlying certain events and conditions. In this same first chapter he devotes several pages to a concise exposition of the principles of free trade. He says, for instance: "As the tendency of protective legislation is to make manufacturers look to a paternal government for help, when they ought to rely on their own efforts, so also does it lead statesmen to attribute to their legislation results due mainly to other causes." And he cites the "magnificent development of the iron industry" as caused, not by legislation, but by "the cheapening of pig iron by improvements in the construction of the blast furnace, by the use of better fuel and less of the better fuel per ton of metal, by a study of effects brought about by a mechanical mixture of different ores, and by the introduction of chemical analysis in every stage of operation; by the practical application of the Bessemer process and the substitution of steel for iron; and by economy of work and the use of improved machinery in every department of manufacture." But in what measure protective legislation afforded an opportunity for the development and practical application of these factors in successful iron manufacture, in the face of bitter competition and cheaper production in foreign lands, is another question. The panic of 1857 is attributed to "the expansion of credit, induced by the rapid building of new railroads and by the new supply of gold from California." "Except in New York, New Jersey, and Pennsylvania, there was little or no bribery in the legislatures of the States." "Municipal rottenness already existed in New York, and perhaps in some other eastern cities. . . . The condition of New York may have been as bad as it is to-day; but the general complaint, now heard in almost every city having a population of more than two hundred thousand, of bribery, jobbing, and misused funds, is not a feature of the decade of 1850-60. . . . Outside of three or four of the largest eastern cities the direct use of money to buy voters was substantially unknown." The following is hygienically valuable, if not historically important: "Those who argue that Americans labor too much do not give a proper direction to their well-meant counsel. Let the doctrine of more rational and better prepared food, of more active exercise in the open air, be preached. . . . What is called overwork is frequently but under-oxygenation." No one in those times "walked when he could ride." "Athletics were unknown." "The use of the frying pan in the West and South pointed well the quaint remark that 'God sends meat and the devil sends cooks.'" "The hearty English salutation of 'Good morning' had given way to an inquiry about one's health, . . . requiring an answer about one's physical feelings and condition." Chapter XIII deals with affairs in South Carolina, from Lincoln's election to the dispatch of the *Star of the West* to the relief of Fort Sumter. "If anyone is inclined to

doubt that there is other than a single cause for secession and the war that ensued, if he feel himself almost persuaded by the earnest and pathetic statements of Southern writers since the war, who naturally have sought to place the four years' devotion and heroism of the South on a higher basis than that of a mighty effort to conserve an institution condemned alike by Christianity and by ethics, let him read the speeches and newspaper articles of the early days of the secession movement in South Carolina. It cannot be denied that the South Carolinians looked the matter squarely in the face and that sincerity characterized their utterances." When "the palmetto and lone star flag was stretched across the street from an upper window of the Charleston *Mercury* office" it was hailed "with cheers and expressions of passionate attachment;" but "there was anxiety for the future, and on the whole the feeling was stern and deep, as befitted an Anglo-Saxon community on the eve of revolution." Of Buchanan Mr. Rhodes says: "It was a pregnant opportunity for an executive gifted with singleness of purpose, a dauntless temper of mind, and a wisdom to guide his valor to act in safety. . . . Vacillating and obstinate by turns, he floundered about in a sea of perplexity, throwing away chance after chance, and, though not wanting in good intentions and sincere patriotism, he laid himself open to the undisguised contempt of all sections and all parties." Yet "from an oft-repeated Northern charge that he was actuated by treachery to his own section he has been fully absolved." "Of all our Presidents, with perhaps a single exception, Buchanan made the most miserable failure." "That Buchanan deserves historical censure for not having pursued the Jacksonian policy seems to me beyond question." From the remainder of the book our space allows but one or two brief quotations. Of the bombardment of Sumter he says: "In the gray of the morning, when the roar of the cannon was heard, the city poured out its people. They thronged to the wharves and the Battery. On no gala occasion had the reporter seen so many ladies on this favorite promenade as now turned out to witness the opening scene of the great tragedy of the civil war." We could extend our quotations almost indefinitely, but must close with the author's estimate of McClellan: "Personally courageous himself, he had great fear for his army, and was full of apprehension that his movements would not be attended with success." "Could the Northern people have known him as well as we now do, through the publication of his private correspondence, they would have been amazed and their confidence shaken. Rapid advancement and hero worship had swollen him up with conceit." He magnified "Johnston's force of 41,000 into one of 150,000." "Had Johnston been in McClellan's place, we may be reasonably certain that a battle in Virginia perhaps as momentous in its results as Gettysburg would have been fought before Christmas Day of 1861. . . . But McClellan dallied with opportunity, seeing phantoms in the shape of an immense army before him and powerful enemies behind him." President Lincoln remarked, in January, 1862, "If General McClellan does not want to use the army I would like to borrow it, provided I could see how it could be made to do something." In February

"McClellan had an army three times as large as Johnston's." "Had McClellan advanced February 22 a cheap victory awaited him." "It is certain that if the Grant of Donelson had been in command he would have fought Johnston's army and beaten it." At the close of the volume a single page describes the passage of Forts St. Philip and Jackson and the capture of New Orleans in April, 1862. This immediately follows a ten-page discussion of Shiloh. Does the discrepancy imply that the relative importance of the two events is in the same proportion? But we must stop. We commend the work cordially. It is the best, the only history, in the true sense, of the secession and rebellion period. It is able, scholarly, and essentially just, and the author's statements are fortified by ample references to authorities. A welcome feature is the insertion of maps. We especially mention the beautiful two-page colored map of the battlefield of Bull Run. As usual, the imprint of the publishers on the title-page is a guarantee of faithfulness in typographical matters.

History of Religion. A Sketch of Primitive Religious Beliefs and Practices, and of the Origin and Character of the Great Systems. By ALLAN MENZIES, D.D., Professor of Biblical Criticism in the University of St. Andrews. 12mo, pp. 438. New York: Charles Scribner's Sons. Price, cloth, \$1.50.

To give a general idea of comparative religion is the purpose of this book. It deals with the principal religions of mankind with a desire to render a service both to Christian faith and to the science of religion. It is a comprehensive and concise review of its great subject, suitable for a text-book or a guide to personal study. It is a calm, clear presentation of the history of human beliefs, in cool scientific temper, without one poetic touch or imaginative illumination or throb of feeling; giving the history of religion as a botanist might describe the evolution of plant life. It has no more gushing of sentiment than is customary in a chemical laboratory; no more display of emotion than attends the field practice of a class in surveying. Yet all the facts are handled with sober respect and a due sense of their sacred significance. Nowhere is there a trace of sneer or scorn at any cherished reverence of any human soul, however dark and crude and ignorant. The austerity of science never seems so grim as when it deals with the things most dear to the heart. Yet the study of practical anatomy is no disrespect to the body or the life of man. The author says at the beginning of his chapter on Christianity: "A view of our own religion, written not from the standpoint of the faith and love we feel toward it, but of scientific accuracy, must appear to many Christians to be cold and meager." This feeling we ourselves have had in reading Dr. Menzies's book; but then we have also marveled many times at the extraordinary composure of the style of the four exangelists, especially at the calmness of the New Testament narratives which tell of the crisis of the ages, the supreme tragedy of history in the miraculous life, the trial, the death, the resurrection and ascension of Jesus Christ. The writing there is amazingly unemotional. The exclamations and expletives of feeling are absent. The bare concise history is given without rage or heat or tears or astonishment or walling on the writer's part, and

left to produce its own effect without note or comment; not one hysterical expression, not so much as a sob, but a statuesque calmness, a placidity almost scientific in the narrator. This is well, because, for one thing, the calm, cool style of the evangelists forbids that anyone should say that these narratives were written by excited men with heated imaginations, carried away by their feelings, the clearness of their intellectual perceptions dimmed by emotional mists. Professor Menzies defines religion as "the worship of unseen powers from a sense of need." He says that religion and civilization advance together. His book is divided into five parts. The first treats of the religion of the early world, its worship, beliefs, and practices; the second, of the isolated national religions of Babylon and Assyria, of China, and of ancient Egypt; the third, of the Semitic group, including the Canaanites and Phœnicians, Israel and Islam; the fourth, the Aryan groups, the religions of the Teutons, the Greeks, and the Romans, the religions of India and Persia; while part fifth has for its title "Universal Religion," and deals with Christianity. A good index closes the book. The author finds psychological necessity to be the primary basis of religion in the human mind. We would judge every book of this kind by the spirit it manifests toward Christianity and the place it gives it in the religious history of our race; and this most critical question is decided favorably when we find the author's historic research, which marches in measured step with scientific steadiness, bringing all things to the conclusion that Christianity is the supreme, universal, and ultimate religion. He says: "We have indicated the chief points which in a scientific comparison of Christianity with other religions appear to constitute its distinctive character; and we have sought to make our statement such as the reasonable adherents of other religions will feel to be warranted. The points are these: Christianity is a religion of freedom, it is a system of inner inspiration more than of external law or system, it is embodied in the living person of its Founder, in which alone it can be truly seen; and the Founder is one who is living himself in the relation to God to which he calls men to come, and feels himself called and sent to be the Saviour of men." We quote disconnectedly a few statements from the closing parts of the volume: "It was the task of the apostle Paul to work out the theory of the universalism of Christianity." "Paul was the first great theologian of the Church." Any new truth or statement thereof, as, for example, Christianity, "inevitably seeks to establish itself as scientifically true, and with the aid of the ruling philosophical tendency of the day clothes itself in a view of the universe and in a creed." "In each of the countries to which it came Christianity adopted what it could of the religion formerly existing there." "So great is the variety of the religions of Europe, not to mention that of the negroes or the Shakers in America, that many have doubted whether they ought all to be considered as branches of one faith, or whether they would not more fitly be regarded as so many national religions which have all alike connected themselves with Christianity." Christianity "is destined to become the faith of all mankind." It "has a message to which men become always

more willing to respond as they rise in the scale of civilization." "In every land where Christianity prevails an influence connected with religion is at work, which makes for the emancipation and elevation of the human person and for the awakening of the manifold energies of human nature." This is "the immediate and native tendency of the religion of Jesus; it opens the prison doors to them that are bound; it communicates by its inner encouragement an energy which makes the infirm forget their weaknesses; it fills the heart with hope and opens up new views of what man can do and can become. It is this which makes it the one truly universal religion." "With growing experience the world becomes more assured that the simplest and broadest religion ever preached upon this earth is also the best and the truest, and that in maintaining Christianity as at first preached, and applying it in every needed direction, lies the hope of the future of mankind."

MISCELLANEOUS.

Christ and His Friends. A Series of Revival Sermons. By Rev. LOUIS ALBERT BANKS, D.D., Pastor Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., Author of *The People's Christ*, etc. 12mo, pp. 382. New York: Funk & Wagnalls Co. Price, cloth, \$1.50.

Revival sermons, like those included in this volume, have their peculiar characteristics and are to be measured by their own standards. Some of their distinctive features should be large emphasis of the sinfulness of sin, earnest portrayal of the office work of Christ as a Redeemer, constant directness of appeal, and warm exhortation to immediate action. All of these characteristics, with others we have not mentioned, are found in the discourses of Dr. Banks now under consideration. They were delivered in a series of revival meetings held in his present pastorate during the last winter, and on their face have all the evidences of adaptability to the purpose for which they were designed. Not their least apparent merit, as the discourses now appear in print, is the speaker's employment of frequent and fervid illustrations to reach the hearts of his listeners. We can only emphasize his wish that in their present publication these discourses "may bring comfort and inspiration to the friends of Christ wherever they may go." Dr. Banks is a fertile and fluent preacher, from whose study volumes of living sermons come in swift succession.

The Imperfect Angel, and Other Sermons. By THOMAS G. SELBY. Crown 8vo, pp. 281. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price, cloth, 90 cents.

The Lesson of a Dilemma, and Other Sermons. By THOMAS G. SELBY. Crown 8vo, pp. 400. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, cloth, \$1.50.

Volumes of sermons come from the English and American press in a flood, much of which is "stale, flat, and unprofitable," or flimsy and frothy. Not of that description are the volumes here noticed. A competent judge and critic says that Selby is a preacher, a philosopher, and a poet. The author of these sermons is a gifted English Wesleyan of high repute. A strong desire to attract attention to them prompts this notice.

Dr. Marcus Dods spoke justly and discreetly when he said: "Who Mr. Selby is we do not know, but if he has been preaching such sermons as these for many years he is clearly guilty of hiding a very brilliant light under a bushel. No sermons we have recently met with strike us as being so fresh in thought, and certainly none are so felicitous in illustration. He is never vague, never sentimental, never effusive, but from end to end his sermons are alive with imagination and sense." They are pertinent and powerful for the life of to-day.

The Baptism with the Holy Spirit. By R. A. TORREY, Author of *How to Bring Men to Christ*, etc. 12mo, pp. 67. New York: F. H. Revell Co. Price, cloth, 50 cents.

In this little handbook the author's personal baptism with the Spirit is the basis of his dogmatic teaching. Besides other kindred matters he writes of the nature of the baptism, its necessity and possibility, and the method of obtaining it. That the baptism is for service rather than for cleansing is a striking position which he takes. We briefly quote: "There is a line of teaching, put forward by a very earnest but mistaken body of people, that has brought the whole doctrine of the baptism with the Holy Spirit into disrepute. . . . Not a line of Scripture can be adduced to show that the baptism with the Holy Spirit is the eradication of the sinful nature. . . . The baptism with the Holy Spirit is not for the purpose of cleansing from sin, but for the purpose of empowering for service." Such a sentiment will be voted nothing short of heresy, as judged by the standards which generally obtain. Yet there is much in this little treatise which is true, sweet, and winsome.

The Parliamentarian; or, Parliamentary Law Condensed. By Rev. T. B. NEELY, D.D., LL.D., Author of *Young Workers in the Church*, etc. 16mo, pp. 90. Cincinnati: Cranstoun & Curtis. New York: Hunt & Eaton. Price, cloth, 40 cents.

This compilation carries its abundant credentials. Dr. Neely has long been recognized as a master in the department of parliamentary law. To say that the present manual is written with his usual clearness and force is to give it all necessary recommendation. Young people in their various literary organizations and "members of ordinary societies" will find it a reliable guide; and for their use it has been especially prepared by the author.

History of the Second International Conference of the Epworth Leagues. 8vo, pp. 152. Chattanooga, Tenn.: The Times Printing Co. Price, paper, 50 cents.

The Epworth Leagues of the Canadian Methodist Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South, met in a great convention at Chattanooga, Tenn., on the 26th, 27th, and 28th of last June. This handsome pamphlet contains a full account of all the exercises, with reports of all sermons and addresses which were delivered. Our own Church reports a league membership of over one million, twenty-five hundred new chapters having been organized last year. It is a marvelous movement now and promises greater things for the Church of tomorrow.

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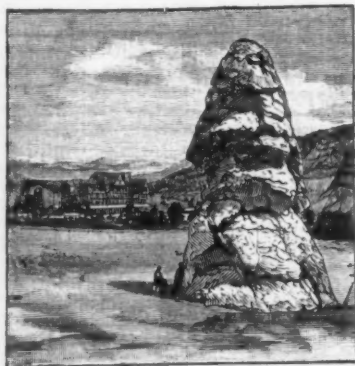
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